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"It is Written."

BY THE

REV. R. HODGSON, A.M.

Caroline Gibbons - Kentucky  
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from her affect. 







*M. Kingsley*

# “It is Written,” —

OR

THE ACCORDANCE OF OLD TESTAMENT PROPHECY RELATING  
TO OUR LORD JESUS CHRIST,

WITH

ITS FULFILMENT IN THE NEW TESTAMENT.

TO WHICH ARE ADDED

## Historical Notices

RELATIVE TO

ANCIENT CITIES, COUNTRIES, AND PEOPLE.

BY

THE REV. RICHARD HODGSON, A.M.

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Fourth Edition.

LONDON :

RIVINGTONS, HATCHARDS, B. FELLOWES, ROAKE AND VARTY.

1842.

**LONDON :**

**G. J. PALMER, SAVOY STREET, STRAND.**

TO  
CHARLES FRANCIS, ESQ.  
FOUNDER OF  
THE ELDON SCHOOL, VAUXHALL,  
AS A FEEBLE TESTIMONY OF GRATITUDE FOR MANY  
PERSONAL KINDNESSES,  
AND  
IN ADMIRATION OF HIS UNWEARIED EXERTIONS  
IN THE  
PROMOTION AND ENCOURAGEMENT  
OF  
RELIGION AND LOYALTY AMONG THE POOR,  
THIS  
CATECHETICAL EXERCISE ON THE PROPHECIES,  
IS RESPECTFULLY DEDICATED,  
BY  
HIS MOST OBLIGED AND FAITHFUL SERVANT,  
THE AUTHOR.

2017204

## ADVERTISEMENT TO THE FOURTH EDITION.

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THE present edition of this little work is much enlarged—nearly three-fourths of the whole consisting of original matter. This is owing to the addition of several Historical Notices relative to the ancient countries, cities, and nations, which are the subjects of prophetic record in the Old Testament. At the same time care has been taken to select such subjects for illustration, as, from their general character, would seem best adapted to interest the imagination of the young pupil, as well as to impress his judgment with the truth and reality of prophetic inspiration. A series of “Questions for Examination” has also been appended, by which the teacher will be enabled to elicit the information of the pupil either in the written or the oral form, as convenience may require.

*King's College School, London.*

*May 13, 1842.*



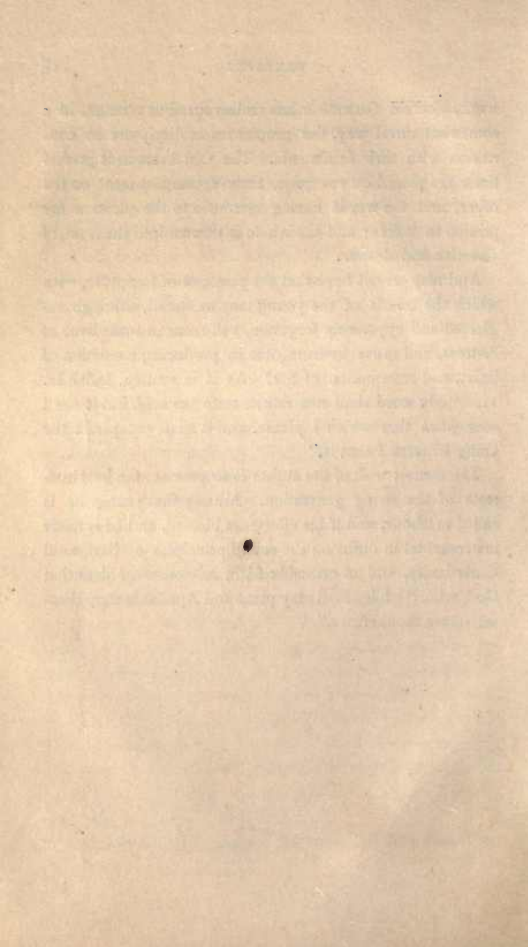
## PREFACE.

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THE writers in defence of Christianity have generally grounded their arguments upon what are termed its *external* and *internal* evidences.

By the latter is understood that testimony to its divine original derivable from its own intrinsic excellence; a proof, which a deeper insight into its revealed mysteries strengthens and confirms, so that to an established Christian, the *internal proof* comes home with a demonstration more powerful and convincing than that which any *external evidence* can produce. The sublimity of its doctrines,—the purity of its morals,—the preciousness of its promises—the justice of its demonstrations,—and its evident tendency to glorify God and promote the happiness of man,—the light which it throws upon a future state, and upon the way which leads to life eternal,—establish irresistibly the proof that it came forth from God, and is that word, “which holy men of old spake as they were moved by the Holy Ghost.”

But this evidence will naturally be resisted by those who are prejudiced against the truths of Revelation, and who, therefore, demand other evidences before they will bow to an allegiance so entire as that which the sacred Record demands, and with nothing short of which God will be satisfied. “We will have,” say they, “more clear and positive proofs that it is of such high origin, before we admit the credibility of a system, which demands every thought to be brought into captivity to the obedience of its Divine Author.”



## “IT IS WRITTEN,”—

&c.

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### *The Old Testament Prophecy respecting the promised Mes- siah.*

1. What prophet speaks of the pre-existence of Christ, and his agency in the creation?

It is written, Ps. cii. 25.  
*“Of old hast thou laid the  
foundation of the earth: and  
the heavens are the work of thy  
hands.”*

2. Was the Messiah promised after the fall of our first parents?

It is written, Gen. iii. 15.  
*“And I will put enmity be-  
tween thee and the woman,  
and between thy seed and her  
seed; it shall bruise thy head,  
and thou shalt bruise his heel.”*

### *The New Testament fulfilment of the Old Testament Pro- phesy.*

1. Is this Prediction applied unequivocally to Christ in the New Testament?

It is written, Heb. i. 8, 10.  
*“But unto the Son he saith,  
Thy throne, O God, is for  
ever and ever: a sceptre of  
righteousness is the sceptre of  
thy Kingdom. And thou,  
Lord, in the beginning hast  
laid the foundation of the earth:  
and the heavens are the work of  
thine hands.”*

2. Where do we read concerning the fulfilment of that promise?

It is written, Gal. iv. 4.  
*“But when the fulness of the  
time was come, God sent forth  
his Son, made of a woman,  
made under the law.”*

3. Was any assurance given that a remarkable person should appear before the coming of the Messiah?

It is written, Mal. iv. 5, 6. "Behold, *I will send you Elijah the Prophet* before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the Fathers to the Children, and the heart of the Children to their Fathers, lest I come and smite the earth with a curse."

4. Was it predicted that he should immediately precede, and prepare the way of the Messiah?

It is written, Mal. iii. 1. "Behold, *I will send my Messenger, and he shall prepare the way before me.*"

5. Was it declared that the Messenger of the Messiah should preach in the wilderness?

It is written, Isaiah xl. 3. "The voice of him *that crieth in the wilderness*, Prepare ye the way of the Lord, make straight in the desert a high way for our God."

6. Was the Messiah to trace his descent from Abraham through David?

It is written, Gen. xii. 1, 3. "Now the Lord said unto Abram, I will bless them that bless thee, and curse him that

3. Is this prediction actually referred to John the Baptist?

It is written, St. Luke i. 13, 17. "But the Angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a Son, *and thou shalt call his name John. And he shall go before him in the spirit and power of Elias.*"

4. What evidence is afforded of the fulfilment of that prophecy?

It is written, St. Matthew xi. 10. "Behold, I send my Messenger before thy face, *which shall prepare thy way before thee.*"

5. Does the New Testament literally confirm this declaration?

It is written, St. Matthew iii. 1, 2. "In those days, came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye: for the kingdom of heaven is at hand."

6. What corroboration of this circumstance does the New Testament afford?

It is written, St. Matthew i. 1. "The Book of the generation of Jesus Christ, the Son of David, *the Son of*

curseth thee : and *in thee* shall all the families of the earth be blessed." It is written again, Isaiah xi. 1. "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." —And it is written again, Jer. xxiii. 5. "Behold, the days come, saith the Lord, that *I will raise unto David* a righteous branch."

7. Was it foretold that the Messiah should be the star of Jacob?

It is written, Num. xxiv. 17. "I shall see him, but not now : I shall behold him, but not nigh : *there shall come a star out of Jacob*, and a sceptre shall rise out of Israel.

8. Was there any prophetic declaration that the birth of the Messiah should be miraculous?

It is written, Isaiah vii. 14. "Therefore the Lord himself shall give you a sign ; *Behold, a virgin shall conceive, and bear a Son*, and shall call his name Immanuel." —And it is written again, Isaiah ix. 6. "For unto us a child is born, unto us a Son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, *The mighty God, the everlasting Father, the Prince of Peace.*"

*Abraham.*" —And it is written again, St. Mark xi. 9, 10. "And they that went before, and they that followed, cried, saying, Hosanna ; Blessed is he that cometh in the name of the Lord : Blessed be the kingdom of our *father David*, that cometh in the name of the Lord : Hosanna in the highest."

7. Where is this prophecy applied to Christ?

It is written, Rev. xxii. 16. "I, Jesus, have sent mine angel to testify unto you these things in the churches. *"I am the root, and the offspring of David, and the bright and morning star."*

8. Where does the accomplishment of that prophetic declaration appear?

It is written, St. Matthew i. 20, 21. "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife : *for that which is conceived in her is of the Holy Ghost.* And she shall bring forth a son, and thou shalt call his name Jesus : for he shall save his people from their sins."

9. Was it predicted that the birth-place of the Messiah should be the town of Bethlehem?

It is written, Micah v. 2. "But thou, *Bethlehem Ephratah*, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

10. What Prophet foretold the massacre of the infants at the birth of the Messiah?

It is written, Jer. xxxi. 15. "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping: Rahel, weeping for her children, refused to be comforted for her children, because they were not."

11. Where is it foretold that distinguished personages from the East should adore the Messiah, and give presents unto him?

It is written, Psalm lxxii. 10, 15. "*The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. To him shall be given of the gold of Sheba.*"

9. Can you give evidence of the completion of this prophecy in Jesus Christ?

It is written, St. Matt. ii. 4, 5. "And when he had gathered all the Chief Priests and Scribes of the people together, he demanded of them where Christ should be born. And they said unto him, *In Bethlehem of Judea*: for thus it is written by the Prophet."

10. Does the New Testament narrate any historical fact corresponding with this prediction?

It is written, St. Matthew ii. 16. "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and *slew all the children* that were in Bethlehem, and in all the coasts thereof, from two years old and under."

11. In what manner was the accomplishment of that prophecy substantiated?

It is written, St. Matthew ii. 11. "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts: *Gold, and Frankincense, and Myrrh.*

12. Was it not predicted that the Messiah should appear before the Sceptre had departed from Judah?

It is written, Gen. xlix. 10. "*The Sceptre shall not depart from Judah, nor a Lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.*"

13. Was any intimation given that the latter Temple should be greater than the former on account of the presentation of the Messiah?

It is written, Haggai ii. 9. "*The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts.*"—And it is written again, Mal. iii. 1. "The Lord, whom ye seek, shall suddenly come to his Temple, even the Messenger of the Covenant, whom ye delight in: behold he shall come, saith the Lord of Hosts."

14. What Prophet predicted the various Offices that the Messiah should fill,—the blessings that should be conferred

12. Where is the confirmation of that prophecy recorded?

It is written, St. John xix. 15. "But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The Chief Priests answered, *We have no King but Cæsar.*"

13. In what respect was this prediction realized?

It is written, St. Luke ii. 25, 27, 28, 29, 30. "And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, *waiting for the consolation of Israel*: and the Holy Ghost was upon him. And he came by the Spirit into the Temple: and when the parents *brought in the child Jesus*, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, *according to thy word*: For mine eyes have seen thy salvation."

14. Are the various offices, as predicted by the Prophet Isaiah, claimed by Christ?



through him,—and the joy that should be imparted by him?

It is written, Isaiah lxi. 1, 2, 3. “The Spirit of the Lord God is upon me; because the Lord has anointed me *to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; To comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.*”

15. In what part of Scripture is the Messiah promised under the character of a Prophet?

It is written, Deut. xviii. 15, 18. “The Lord thy God will raise up unto thee *a Prophet* from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. I will raise them up *a Prophet* from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.”

It is written, St. Luke iv. 17, 18, 19, 20, 21. “And there was delivered unto him the book of the Prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he has anointed me *to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.* And the eyes of all them that were in the Synagogue were fastened on him. And he began to say unto them, *This day is this Scripture fulfilled in your ears.*”

15. Is this prophecy applied to Christ by the New Testament writers?

It is written, Acts iii. 22, 23. “For Moses truly said unto the Fathers, *A Prophet* shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear *that Prophet*, shall be destroyed from among the people.”



16. Was it foretold that the Messiah should be a Priest?

It is written, Psalm cx. 4. "The Lord hath sworn, and will not repent, *Thou art a Priest* for ever after the order of Melchizedek."

17. Is the promised Messiah ever represented under the character of a King?

It is written, Zech. ix. 9. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, *thy King* cometh unto thee."

18. In the Old Testament Scripture is the promised Messiah portrayed under the character of a Shepherd?

It is written, Isaiah xl. 11. "He shall feed his flock like a *Shepherd*: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

19. Is the character of a Saviour claimed in the Old Testament for the promised Messiah?

It is written, Isaiah xliii. 3. "For I am the Lord thy God, the Holy One of Israel, *thy Saviour*."

20. By which of the Prophets is the Messiah represented as "The Lord our Righteousness?"

16. Where do we find this character confirmed to him?

It is written, Heb. v. 6. "As he saith also, in another place, *Thou art a Priest* for ever after the order of Melchizedec."

17. Does the New Testament acknowledge his regal character?

It is written, St. John i. 49. "Nathanael answered and saith unto him, Rabbi, thou art the Son of God; *thou art the King of Israel*."

18. Does Christ claim this character under the New Covenant?

It is written, St. John x. 11, 14. "*I am the good Shepherd*: the good Shepherd giveth his life for the sheep. *I am the good Shepherd*, and know my sheep, and am known of mine."

19. Was that title confirmed to him under the New Dispensation?

It is written, St. Luke ii. 11. "For unto you is born this day in the city of David, a *Saviour*, which is Christ the Lord."

20. Corroborate from the New Testament writers that "Christ is our Righteousness?"

It is written, Jer. xxiii. 6. "In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, *The Lord our Righteousness.*"

21. Was there reason to expect that the promised Messiah should work miracles?

It is written, Isaiah xxxv. 5, 6. "*Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.*"

22. Was it predicted that the Messiah should be a stumbling stone to the unbelieving Jews?

It is written, Isai. viii. 13, 14. "Sanctify the Lord of Hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but *for a stone of stumbling, and for a rock of offence to both the houses of Israel.*"

23. Was it revealed that the Messiah should be a light to the Gentiles?

It is written, Isai. xlix. 6. "And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give *thee for a light to the*

It is written, 1 Cor. i. 30. "But of him are ye in Christ Jesus, who of God is made unto us Wisdom and *Righteousness, and Sanctification, and Redemption.*"

21. Did the Saviour exemplify these characteristics?

It is written, St. Matt. xv. 30. "And great multitudes came unto him, having with them *those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them.*"

22. Is that prediction applied to the Messiah in the New Testament?

It is written, 1 St. Peter, ii. 7, 8. "The stone which the builders disallowed, the same is made the head of the corner. And *a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient.*"

23. Do the New Testament writers refer this passage to Christ?

It is written, Acts xiii. 47. "For so hath the Lord commanded us, saying, I have set *thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.*"

*Gentiles, that thou mayest be my salvation unto the end of the earth."*

24. Was the Messiah's condition, as poor and of no reputation in the world, the subject of prophecy?

It is written, Isai. liii. 3. "*He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.*"

25. Was it predicted that the Messiah should be despised on account of the meanness of his Parentage?

It is written, Isai. xlix. 7. "Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him *whom man despiseth*, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee."

26. Is the peculiarly unobtrusive character of the Messiah's Ministry the subject of prophetic Record?

It is written, Isai. xlii. 1, 2, 3. "Behold my Servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth Judgment

24. Were these marks legible in the Saviour's life?

It is written, St. Matt. viii. 20. "And Jesus saith unto him, *The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head.*"

25. Were these circumstances literally fulfilled in the Saviour?

It is written, St. Matt. xiii. 55, 56, 57. "*Is not this the Carpenter's son?*" is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then has this Man all these things? *And they were offended in him.*"

26. Was this lovely feature prominent in the whole conduct of Jesus?

It is written, St. Matt. xii. 14, 15, 16. "Then the Pharisees went out, and held a council against him, how they might destroy him. But when Jesus knew it, *He withdrew*

to the Gentiles. *He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: He shall bring forth judgment unto truth."*

27. Was it foretold that the promised Messiah should ride into Jerusalem on the foal of an ass?

It is written, Zech. ix. 9. "Rejoice greatly, O Daughter of Zion; shout, O Daughter of Jerusalem: behold thy King cometh unto thee: he is just and having salvation; lowly and *riding upon an ass, and upon a colt the foal of an ass."*

28. Are any peculiar expressions of exultation on the coming of Christ alluded to in the prophecies?

It is written, Psal. cxviii. 25, 26. "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. *Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord."*

29. Have we any intimation that the promised Messiah should be betrayed by one of his familiar friends?

*from thence; and great multitudes followed him, and he healed them all; And charged them that they should not make him known."*

27. Was this prediction exactly fulfilled in Christ?"

It is written, St. Matt. xxi. 1, 2, 6, 7. "Then sent Jesus two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her; loose them, and bring them unto me. And the disciples went, and did as Jesus commanded them, and brought the ass and the colt, and put on them their clothes, and they set him thereon."

28. In what part of the New Testament do we meet with them?

It is written, St. Matt. xxi. 9. "And the multitudes that went before, and that followed, cried, saying, Hosannah to the Son of David: *Blessed is he that cometh in the name of the Lord; Hosanna in the highest."*

29. Was that intimation borne out by the fact?

It is written, Psal. xli. 9.  
*"Yea, my own familiar friend,  
 in whom I trusted, which did  
 eat of my bread, hath lifted up  
 his heel against me."*

30. Was it predicted that the promised Messiah should be sold for thirty pieces of silver."

It is written, Zech. xi. 12.  
*"And I said unto them, If ye  
 think good, give me my price:  
 and if not, forbear. So they  
 weighed for my price thirty  
 pieces of silver."*

31. Was it foretold that the price at which the promised Messiah was valued, should be laid out in the purchase of the potter's field?

It is written, Zech. xi. 13.  
*"And the Lord said unto me,  
 Cast it unto the potter: a goodly  
 price that I was prized at of  
 them. And I took the thirty  
 pieces of silver and cast them  
 to the potter in the house of  
 the Lord."*

32. Was it foretold that the Messiah should be forsaken by his disciples?

It is written, St. John xiii. 18. *"I speak not of you all; I know whom I have chosen: but that the Scripture may be fulfilled. He that eateth bread with me hath lifted up his heel against me."*

30. Do the New Testament writers substantiate this humiliating fact?

It is written, St. Matt. xxvi. 14, 15. *"Then one of the twelve called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver."*

31. Do the New Testament writers refer this passage as written of, and verified in our Saviour?

It is written, St. Matt. xxvii. 5, 6, 7. *"And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the Potter's field, to bury strangers in."*

32. Is this prophecy referred to by our Saviour, as written prophetically of himself, and

It is written, Zech. xiii. 7. "Awake, O Sword, against my Shepherd, and against the man that is my fellow, saith the Lord of Hosts: *smite the shepherd and the sheep shall be scattered*: and I will turn mine hand upon the little ones."

33. Was it foretold that the promised Messiah should be silent before his accusers?

It is written, Isaiah liii. 7. "He was oppressed, and *he was afflicted, yet he opened not his mouth*: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

34. Was it predicted that the promised Messiah should be scourged and spit upon?

It is written, Isaiah l. 6. "*I gave my back to the smiters and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.*"

35. Was it foretold that the Messiah should be put to death?

It is written, Dan. ix. 26. "And after threescore and

the twelve Apostles, and was it fulfilled?

It is written, St. Matt. xxvi. 31, 56. "Then saith Jesus unto them, All ye shall be offended, because of me this night: for it is written, *I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. Then all the disciples forsook him and fled.*"

33. Is the fulfilment of that prophecy on record?

It is written, St. Matt. xxvii. 12, 13, 14. "And when he was accused of the chief priests and elders, *He answered nothing*. Then said Pilate unto him, Hearest thou not how many things they witness against thee? *And he answered to him never a word*; inasmuch that the governor marvelled greatly."

34. Did the meek and lowly Jesus actually endure these humiliations?

It is written, St. John xix. 1. "Then Pilate therefore took Jesus and *scourged him*."—And, it is written again, St. Matt. xxvii. 30. "*And they spit upon him, and took the reed, and smote him on the head.*"

35. Where do we read of the fulfilment of that prediction?

It is written, St. Luke xxiii. 32. "And there were also two



two weeks *shall Messiah be cut off, but not for himself.*"

36. Was the kind of death that Christ should suffer predicted?

It is written, Psal. xxii. 16. "For dogs have compassed me: the assembly of the wicked have inclosed me: *they pierced my hands and my feet.*"

37. Was it foretold that the Messiah should be numbered with the malefactors, and should make intercession for his enemies?

It is written, Isaiah liii. 12. "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: *and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.*"

38. Was it the subject of prophecy, that the Messiah should be reviled when upon the cross?

It is written, Psalm xxii. 7, 8. "*All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him.*"

other malefactors, led with him *to be put to death.*"

36. Establish the fulfilment of this prediction?

It is written, St. Luke xxiii. 33. "And when they were come to the place, which is called Calvary, there they *crucified him*, and the malefactors."

37. Give proof of the fulfilment of this prophecy in Jesus Christ?

It is written, St. Luke xxiii. 33, 34. "And when they were come to the place which is called Calvary, there *they crucified him and the Malefactors, one on the right hand, and the other on the left.* Then said Jesus, Father, *forgive them; for they know not what they do.*"

38. Do the New Testament writers refer this prophecy as having its accomplishment in Christ?

It is written, St. Matthew xxvii. 39, 41, 43. "And they that passed by *reviled him, wagging their heads.* Likewise also the Chief Priests *mocking him*, with the Scribes and Elders, said, He trusted in God; let him deliver him now, if he will have him: for he said I am the Son of God."

39. Was it predicted that the Messiah should have gall and vinegar offered him?

It is written, Psalm lxi.

21. "They gave me also *gall for my meat*; and in my thirst they gave me *vinegar to drink*."

40. Was it foretold that the garments of the Messiah should be divided among them?

It is written, Psalm xxii.

18. "*They part my garments among them, and cast lots upon my vesture.*"

41. Were the precise words, that the Messiah should utter on the Cross, foretold?

It is written, Psalm xxii. 1.

"*My God, my God, why hast thou forsaken me?* why art thou so far from helping me, and from the words of my roaring?"

42. Was it predicted that not a bone of the Messiah should be broken?

It is written, Exodus xii.

46. "In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; *neither shall ye break a bone thereof.*"—

39. Show the fulfilment of that prediction?

It is written, St. Matthew

xxvii. 34. "They gave him *vinegar to drink mingled with gall*: and when he had tasted thereof, He would not drink."

40. Do the New Testament writers refer this prophecy as written of, and verified in Christ?

It is written, St. Matthew

xxvii. 35. "*And they crucified him, and parted his garment, casting lots*: that it might be fulfilled which was spoken by the Prophet, *They parted my garments among them, and upon my vesture did they cast lots.*"

41. Establish the confirmation of this prophecy?

It is written, St. Matthew

xxvii. 46. "And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama Sabachthani?* that is to say, *My God, my God, why hast thou forsaken me?*"

42. Do the New Testament writers refer this prediction as written prophetically of Christ?

It is written, St. John xix.

33—36. "But when they came to Jesus, and saw that He was dead already, *they brake not his legs*. For these things were done, that the



And it is written again, Psalm xxxiv. 20. "He keepeth all his bones: *not one of them is broken.*"

43. Was it revealed that the Messiah should be pierced upon the cross?

It is written, Zech. xii. 10. "And they shall look upon me *whom they have pierced*, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

44. Was it foretold that the Messiah should be set at nought by the Jewish rulers and teachers?

It is written, Psalm cxviii. 22. "*The stone which the builders refused* is become the head-stone of the corner."

45. Does the same word of prophecy declare that the Messiah should not see corruption?

It is written, Psalm xvi. 10. "For thou wilt not leave my soul in hell; *neither wilt thou suffer thine Holy One to see corruption.*"

46. Was it predicted that the Messiah, by his dying, should make reconciliation for

Scripture should be fulfilled, *A bone of him shall not be broken.*"

43. Where is that fact substantiated?

It is written, St. John xix. 34—37. "But one of the soldiers with a spear *pierced his side*, and forthwith came thereout blood and water.—And again, another Scripture saith, "They shall look on him *whom they pierced.*"

44. Is this prophecy applied to Christ by the New Testament writers?

It is written, Acts iv. 11. "*This is the stone which was set at nought of you Builders*, which is become the head of the corner."

45. Do the New Testament writers refer to this prediction as written prophetically of Christ?

It is written, Acts ii. 31, 32. "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, *neither his flesh did see corruption.* This Jesus has God raised up, whereof we all are witnesses."

46. Has that prophecy its completion in Jesus Christ?

iniquity, and bring in everlasting righteousness?

It is written, Dan. ix. 24. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness."

47. Was it declared that the Messiah should ascend into heaven?

It is written, Psalm lxxviii. 18. "*Thou hast ascended on high, thou hast led captivity captive.*"

48. Was it predicted that the Holy Spirit should be given after our Saviour's ascension?

It is written, Psalm lxxviii. 18. "*Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.*" And it is written again, Joel ii. 28, 29. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants, and upon the handmaids in those days will I pour out my Spirit."

It is written, Heb. ix. 12. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, *having obtained eternal redemption for us.*"

47. Where is that prophecy fulfilled.

It is written, St. Luke xxiv. 51. "And it came to pass while he blessed them, He was parted from them, and *carried up into heaven.*"

48. Do the New Testament writers consider this prediction as written prophetically of the times of the Messiah?

It is written, Acts ii. 1, 2, 3, 4, 16, 17, 18. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them, cloven tongues like as of fire, and it sat upon each of them. *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. But this is that which was spoken by the prophet Joel.*"

49. Is it the subject of prophetic record, that the Messiah shall judge the world?

It is written, Psalm xcvi. 9. "*For he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity.*"

49. Is it declared by the New Testament writers that Christ will judge the world?

It is written, Acts xvii. 31. "*Because he hath appointed a day, in the which he will judge the world in righteousness, by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*"

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## CHAPTER I.

## PROPHECIES RESPECTING NINEVEH.

*Prophecies concerning Nineveh—Assyria—Foundation of Nineveh by Nimrod—Historical sketch of Assyria—Description of Nineveh—Prophecies of Nahum respecting Nineveh—Their exact fulfilment.*

THE commencement, duration, and extent, of the Assyrian empire are involved in equal uncertainty. Its commencement must be dated from a period too remote to be included in the annals of authentic history; and its extent has probably varied at different periods according to the progress of conquest. If we follow the ancient geographer Ptolemy, Assyria was bounded on the north by Armenia Major, on the west by the Tigris, on the south by Susiana, and on the east by Media, though sometimes Mesopotamia, and even Babylonia and Chaldea, were included under that designation. Notwithstanding the desolation that at present reigns over this region, yet in ancient times we find that it was distinguished for its fertility. Rabshakeh, the Assyrian general, sent by Sennacherib against Hezekiah, describes Assyria as “a land of corn and wine, a land of bread and vineyards, a land of olive oil and of honey.”\*

\* 2 Kings xviii. 32.

If we follow the translation in the margin of our Bibles, it would appear that Nimrod was the founder of the capital of the Assyrian empire. "He began to be a mighty one in the earth. . . . And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. He *went out of that land into Assyria* and builded Nineveh."\* Nimrod is supposed to have been the same as Ninus in profane writers. He was succeeded by his queen, Semiramis, under whose dominion the limits of the Assyrian empire were still farther extended, for she is reported to have conquered Egypt, invaded Ethiopia and India.

In the reign of Pul, (771 B. C.,) the Assyrians began to extend their conquests towards the confines of the kingdom of Israel; and the clemency of that monarch was purchased at the expense of a thousand talents of silver.† These conquests were prosecuted by his successor Tiglath-pul-assur, (747 B. C.,) who not only subjugated the kingdom of Israel, but carried away multitudes of its inhabitants to the remotest parts of his empire. Notwithstanding that Ahaz, king of Judah, had purchased his assistance by sending him as a present the "silver and gold that was found in the house of the Lord and in the treasures of the king's house;"‡ yet, in the expressive language of Scripture, the king of Assyria "distressed him and strengthened him not."§

Under his successor, Shalman-assur, (728 B. C.,) the kingdom of Israel was again invaded, Samaria taken by siege, and the greater part of the ten tribes carried into captivity. His successor, Sennacherib, undertook an expedition against Hezekiah king of Judah, (724 B. C.); but the miraculous

\* Gen. x. 8—11.

† 2 Kings xv. 19.

‡ 2 Kings xvi. 6.

§ 2 Chron. xxviii. 20.

destruction of his army, recorded in Scripture, compelled him to make an ignominious retreat. In the reign of the succeeding king, Esarhaddon, who is the same as Sardanapalus in profane history, the kingdom of Judah was again invaded. He not only carried away the Israelites, but “brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria and dwelt in the cities thereof.”\* But the revolt of the Satraps of Media and Babylonia terminated in the suicide of Sardanapalus the destruction of the Assyrian empire, (717 B. C.),† and the transfer of Asiatic supremacy to Babylonia. “Behold, the land of the Chaldeans; this people was not until the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof.”†

During the reign of Nebuchadnezzar the Babylonian empire attained the zenith of its greatness. He was commissioned to execute vengeance upon the Assyrians, and to destroy their metropolis, Nineveh. Some few remarks, descriptive of this city, may be premised before we consider the prophecies relative to its destruction.

Nineveh, as we have already observed, was founded by Nimrod, the Ninus of profane antiquity. By the prophet Jonah it is described as “an exceeding great city of three days journey;” and the description of the prophet is fully borne out by the testimony of heathen writers. Strabo affirms that the circuit of Nineveh was greater than that of Babylon, which he estimates at 385 furlongs. Diodorus

\* 2 Kings xvii. 24. Ezra iv. 2.

† Isaiah xxiii. 13.



Siculus extends it to 480 furlongs, or somewhat more than 60 miles, which, reckoning 20 miles as an ordinary day's journey for a pedestrian, would render the circuit of the city equivalent to the "three days' journey" mentioned by the prophet. Some idea of the population of this city may be estimated from the fact that "it contained more than six score thousand persons who could not discern between their right hand and their left hand."\* Now if the infant population be reckoned as amounting to one fifth of the whole population, the city would contain upwards of 600,000 inhabitants. If this be considered a small population for the extent of the city, we must consider that Nineveh was not built after the fashion of European cities. The houses were not built in continuous streets but detached; much vacant space was devoted to purposes of utility as well as of pleasure, for we are told by the prophet Jonah that the city "contained much cattle."†

The Assyrians had indeed been employed to humble the pride of Judah; but punishment was reserved for them as soon as they had fulfilled their mission as the unconscious instruments of divine vengeance. "Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks."‡ Though there be some difficulty in fixing the date of the capture of Nineveh, or the generals by whom it was taken, or in ascertaining the name of the king of Assyria in whose reign this event took place; yet one thing appears certain, that it was destroyed by the Medes and Babylonians in conjunction; for Herodotus informs us that

\* Jonah iv. 11.

†Ibid.

‡ Isaiah x. 12.



“the Medes took Nineveh, and subdued the Assyrians, except the Babylonian portion”—for the Babylonians were their allies.

Whether the Prophet Nahum delivered his prophecy respecting Nineveh in the time of Jotham, according to Josephus, or of Hezekiah, according to St. Jerome—certain it is, that it was delivered long before the accomplishment of the event to which it related. St. Jerome observes that the “name of Nahum is by interpretation a *comforter*; for, the ten tribes being carried away by the king of Assyria, this vision was to comfort them in their captivity; nor was it a less consolation to the other two tribes of Judah and Benjamin, who remained in the land, and were besieged by the same enemies, to hear that these conquerors would in time be conquered themselves, their city be taken, and their empire overthrown.”\*

The prophet foretold that the Assyrians should be surprised during a period of general feasting and debauchery, “For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.”† And accordingly, we learn from Diodorus Siculus, that “while the Assyrian army were feasting for their former victories, those about Arbaces (the Median general,) being informed by some deserters, of the negligence and drunkenness in the camp of the enemies, assaulted them unexpectedly by night, and falling orderly on them disorderly, and prepared on them unprepared, became masters of the camp, and slew many of the soldiers and drove the rest into the city.”‡

\* Preliminary Remarks to Nahum.

† Nahum i. 10.

‡ Lib. ii.

In the eighth verse of the first chapter, the prophet foretells that "with an overrunning flood he will make an utter end of the place thereof;" and it is singular to observe that this prophecy was fulfilled, not only in a general sense, but to the very letter. For we read in profane history, an ancient oracle, that Nineveh should not be taken till the river became an enemy to the city; and that this oracle was fulfilled in the third year of the siege, when the river, being swollen with continual rains, overflowed part of the city, and broke down the wall for the space of twenty furlongs. Upon hearing of this catastrophe, "the king," says the historian, "built a large funeral-pile in the palace, and collecting together all his wealth, and his concubines, and eunuchs, burnt himself and the palace with them all; while the enemy entered at the breach that the waters had made, and took the city!"\* We learn from the same authority, that the spoil of the city was very considerable, and that Arbaces the Mede carried away many talents of gold and silver to the imperial city of Ecbatana. How exactly does this harmonize with the language of the prophet, "Take ye the spoil of silver, take the spoil of gold; for there is no end of the store and glory out of all the pleasant furniture!"†

And does the present condition of Nineveh harmonize with the language of the prophet? "The Lord will make an utter end of the place thereof. Affliction will not rise up a second time;" and a writer of the second century informs us, that in his time no vestiges of the city were remaining, and that its site could not be determined. Mr. Kinneir believes, that the remains of an ancient city, on the banks of the Tigris, opposite to Mosul, **belong** not to Nineveh (as has been gene-

\* Diod. Sic. lib. ii.

† Nahum ii. 9.

rally supposed) but to a city, founded subsequently to the time of Hadrian. But even acknowledging that these remains indicate the site of the ancient Nineveh—nothing remains but “mounds of ruins, overgrown with grass”—the “wreck of former buildings.”\* How strikingly has the divine prediction been accomplished !

“The Lord will stretch out his hand against the North, and destroy Assyria, and will make Nineveh a desolation, and dry like a wilderness ; and flocks shall lie down in the midst of her, all the beasts of the nations ; both the cormorant and the bittern shall lodge in the upper lintels of it ; their voice shall sing in the windows ; desolation shall be in the thresholds ; for he shall uncover the cedar-work : this is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me ; how is she become a desolation, a place for beasts to lie down in ! Every one that passeth by her shall hiss and wag his hand”†

\* Buckingham's Travels.

† Zephaniah ii. 13, 14, 15.

## CHAPTER III.

## PROPHECIES RESPECTING BABYLON.

*Description of Babylon—Prophecies respecting Babylon—  
Their literal fulfilment—The state of Babylon at different  
periods—Its present condition—Controversies respecting its  
ruins—Concluding reflection.*

NOWHERE do we see the signal fulfilment of prophecy so strikingly exemplified as in the case of Babylon—the “glory of kingdoms”—the “Chaldee’s excellency.” The prodigious walls—the hanging gardens, piled in successive terraces—the hundred brazen gates—the vast extent of the city, intersected by the noble river, Euphrates—the wonderful fertility of the soil, have drawn forth the admiration of all the ancient historians and geographers.

According to the testimony of Herodotus, who wrote from a personal inspection of this celebrated city, Babylon was surrounded with walls 480 furlongs or about 60 miles in circumference; and, as the shape of the city was quadrangular, each side of the square was, of course, fifteen miles in extent. Taking the whole compass of the walls, the number of gates, which were of solid brass, amounted to one hundred, i. e.

twenty-five to each side. Without the walls the city was encompassed with a vast moat; and the walls themselves were 350 feet in height and 87 in thickness. With the exception of those portions which rested on a morass and were inaccessible to the enemy, the walls were everywhere flanked with towers, amounting, in the whole, to 250 in number.

The streets ran in parallel lines from the gates on one side of the square to the corresponding gates on the other. They were, of course, fifteen miles in length and amounted to fifty in number—one half of them crossing the other half at right angles. If Babylon, therefore, covered ten times as large a space as London, we must not ascribe this fact to the greater amount of its population, but to the circumstance that the houses were built in the detached form, and that large proportion of the enclosed surface was occupied by fields and gardens either for pleasure or convenience.

The whole city was divided into two parts by the river Euphrates which ran through the midst of it from north to south. In the centre of the city the river was crossed by a bridge, at one end of which was situated the old palace of the kings of Babylon, four miles in circumference, and at the other extreme the new palace built by Nebuchadnezzar, the circumference of which doubled that of the preceding. The temple of Belus, which occupied the site of the tower of Babel, was an enormous structure, containing several images or idols of massive gold—one of which, forty feet in height, is supposed to have been the same as was set up by Nebuchadnezzar in the plains of Dura. The imperial portion of the city exhibited another feature of interest, viz. *hanging gardens*, supported on successive rows of substantial arches,

with a depth of soil sufficient to give root to the largest trees, and containing a reservoir supplied with water from the river by means of an engine ; and, from this reservoir the gardens, on the successive terraces, were irrigated as occasion might require.

There are other works of public utility which must not be omitted, because they were subsequently, according to the predetermined counsels of Providence, made instrumenta to the capture and destruction of the city. A canal was cut on the east side of the Euphrates in order to convey the waters into the Tigris before they reached Babylon, in case of the river overflowing its banks. This canal terminated in an immense artificial lake, 160 miles in circumference according to Herodotus, which had been constructed in order to receive the waters of the river, while the embankments were building on each side of it. It was subsequently preserved to check the overflowings of the river, and as a convenient reservoir for the irrigation of the surrounding country.

After reading this meagre outline of the strength and resources of Babylon, who could have foretold, unless inspired by the unerring prescience of the Almighty, that a city so impregnable by nature and art, which could neither be carried by storm nor reduced by famine, should have fallen before the victorious arms of Cyrus by a simple stratagem which the most ordinary precaution might obviously have frustrated !

But the inhabitants of Chaldea had sinned greatly against the Lord ; they were guilty of idolatry, tyranny, covetousness, and gross sensuality. Hence the indignation of the Lord was “ kindled ” against them ; and his holy prophets

were commissioned to foretell the entire and irremediable destruction of their city. Isaiah and Jeremiah foretold that it should be "as when God overthrew Sodom and Gomorrah,"—that it should "never be dwelt in from generation to generation,"—that the "Arabian should not pitch his tent there,"—that its houses should be full of "wild beasts, of dragons, and of doleful creatures." And again, "the loss of children and widowhood shall come upon her in one day"—"Bel shall bow down"—all the "graven images shall be broken unto the ground"—"I will sweep it with the besom of destruction, saith the Lord of hosts." Nay even her *destroyers* are pointed out, "they come from a far country, from the end of heaven; [Go up, O Elam (or Persia) besiege, O Media];" their *number*, "a tumultuous noise of the kingdoms of nations gathered together;" the *principal instrument* of vengeance is expressly named, "Cyrus, he is my shepherd, and shall perform all my pleasure;" even the *mode* of her destruction;—"I will dry up thy rivers" and "open before him the two-leaved gates;" the *terror* inspired into her inhabitants,—“the mighty men of Babylon have forborne to fight”—“they became as women.” “One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end, and that the passages are stopped.” (Is. ch. xiii. xiv. xlv. xlv. xxi. xlv. Jerem. l. li.)

How signal was the accomplishment of all these prophecies! “Go up, O Elam (or Persia), besiege, O Media;” and we learn from Xenophon (lib. i.) that the kings of Media and Persia entered into a confederacy against Babylon. The prophets speak about the “assembly of great



nations from the north country;" and we learn from the same historian (lib. ii. iv.) that the Armenians, Hyrcanians, Lydians, Phrygians, and Cappadocians were all induced or compelled to join the invading army of Cyrus. The prophet tells us that her enemies "shall hold the bow and the lance," and "ride upon horses;" and all historians inform us, that the Persians were celebrated for their archers—for their numerous and excellent cavalry. "They set themselves in array against Babylon, every man put in array;" and Xenophon particularly describes to us the careful manner in which Cyrus arranged his troops for the siege of the city. "Their mighty men have forborne to fight," says the prophet; and we learn from historians, that they never sallied forth against the invaders and besiegers, but, being possessed of provisions for twenty years, "they remained in their holds." "I will dry up thy rivers," says the prophet; and from history we learn, that this was the stratagem by which the city was taken. After Cyrus had spent two whole years before the city, this following mode of taking the city suggested itself to his mind. He sent a strong detachment to the head of the canal leading to the great lake, with orders, at a given time, to break down the great bank which separated the canal from the lake, (already mentioned,) and turn the whole current of the Euphrates, into this immense reservoir. Troops were also stationed where the river entered, and where it ran out of, the city, with orders to march into the city along the bed of the river as soon as it was fordable.

Other circumstances relating to the capture of the city are also given by the prophets. "I will make their *feasts*, and I will make them drunken, that they may rejoice and sleep



a perpetual sleep, and not awake, saith the Lord." Historians tell us, that Cyrus chose, for the execution of his plan, the time of a great annual Babylonish festival, when the whole city was given up to merriment and revelling. Two bodies of troops, commanded by Gobryas and Gadates, marched up the bed of the river; and finding all the gates left open in consequence of the relaxed discipline and the riotous indulgences of that night, they penetrated, without opposition, into the very heart of the city, surprised the guards, and took possession of the palace. "One post did run to meet another, and one messenger to meet another," is the language of the prophet; and Herodotus (i. 191) informs us, that such was the extent of the city, that those who lived in the extremities were made prisoners, before any alarm was communicated to the centre of the place. "God had numbered the kingdom and finished it;" and thus, according to the hand-writing on the wall, "was it divided and given to the Medes and Persians." The drunken "slept a perpetual sleep and did not awake."

Babylon was thus reduced to the rank of a tributary city. Yet this was not the end of her calamity. She was taken a second time by Darius, through a stratagem; and Xerxes, after his retreat from Greece, pillaged her temples. Alexander the Great attempted to restore her to her former eminence; but his designs were frustrated by his early death. The city of Seleucia rose in the neighbourhood, and drained Babylon of its inhabitants; whilst the kings of Persia preferred Susa, Persepolis, or Ecbatana, as the seat of empire. How applicable then the language of the prophet: "Forsake her, and let us go every man unto his own

country." Every age has witnessed the ravages and devastation of this country. Cyrus and Darius, kings of Persia; Alexander the Great, and Seleucus, king of Assyria; Trajan, Severus, Julian, Heraclius, emperors of Rome—the victorious Omar, successor of Mahomet—Holagou and Tamerlane, have all contributed to render Babylon, in the words of the prophetic announcement, "a desolation among the nations."

And what is the present condition of Babylon? Does it not harmonize with the prophetic records? "A drought is on her waters, and they shall be dried up," says the prophet; and modern travellers (Buckingham, Mignan, Rich) describe the country as "one wide desert of sandy and barren soil,—an "uncultivated waste,"—the sterile and wild character of the whole scene, forming a contrast to the rich and delightful accounts delineated in Scripture. "Her cities are desolations," says the prophet; and what says the traveller? The sites of some ancient cities can no longer be discovered—"etiam periere ruinæ;" whilst with respect to the magnificent Seleucia and Ctesiphon—"as far as the eye can reach, the horizon presents one unbroken line of mounds" and ruins. The prophet declared that "it should never be inhabited nor dwelt in from generation to generation;" and travellers (Keppel, Mignan) inform us that it is "a tenantless and desolate metropolis"—"spurned alike by the heel of the Ottomans, the Israelites, and the sons of Ishmael." Agreeably with the declarations of the same prophetic spirit, its caverns or "houses" are now "full of doleful creatures," "the wild beasts of the field;" the "Arabian does not pitch his tent there;" the "sea is come up

upon Babylon," its ruins are inundated by the Euphrates; Babylon, "the glory of kingdoms, the excellency of the Chaldees," has now become "utterly desolate."

We have said that even the "ruins of Babylon have perished;" and modern travellers inform us that the relics of this imperial city can hardly be considered as entitled to the appellation of *ruins*, being nothing more than huge masses of bricks and rubbish, "serving as quarries for the construction of new cities." Even the very site of Babylon has been established by Major Rennell from collateral circumstances, such as its position on the Euphrates—its distance from Seleucia and Ctesiphon, and the character of the surrounding country, rather than from any certain indications on the spot.

An example or two, taken from the researches of travellers who have visited this ancient city, will show how difficult it is to identify the ruins of even the most celebrated structures by which it was adorned. There are four remarkable mounds of ruins which have attracted, at various times, the notice of travellers. Three of these lie along the eastern bank of the river. 1. The *Amran*, so named from a tradition of the son of Ali having been buried in it. 2. *Kasr*, or the palace. 3. *Mujelibé*, a mile to the north of the *Kasr*, and about half-a-mile from the river. 4. *Birs Nimrod*, on the western bank of the river, and distant nearly ten miles from the *Mujelibé*. The *Amran*, (which is 1,100 yards in length and 800 in breadth, rising between 50 and 60 feet above the level of the plain,) and the *Kasr*, are supposed by many travellers, to be the remains of the imperial palace with its appendage of the hanging gardens; whilst the *Mujelibé* has been con-

sidered by most as the representative of the tower of Belus, one of the wonders of ancient Babylon.

Yet Mr. Rich, who has written two Memoirs on the ruins of this city, conceives the Mujelibé to represent the hanging gardens ; whilst one of his critics is disposed to consider it as a sepulchral structure—several of which are mentioned in Babylonish history. Captain Mignan, who executed a careful survey of the whole site of the city, is of opinion, that the *Birs Nimrod* has no concern whatever with ancient Babylon, and conceives it to have been merely an advanced bastion of defence ; whilst Rich maintains that the *Birs Nimrod*, (notwithstanding its distance of ten miles from the Mujelibé, and notwithstanding Herodotus' description of it as being "in the centre," i. e. of its respective division,\*) is no other than the tower of Belus—being constructed in receding stages ; pyramidal in form, and exhibiting "masonry infinitely superior to anything he had ever seen."† Into the merit of such controversies, this is neither the time nor the place to enter ; but to a mind disposed in any degree to pay homage to Revelation, how forcibly must the reflection occur, that here at least the prophecy has been fulfilled to the letter, and that Babylon has indeed been "swept with the besom of destruction."

Such is the evidence, deducible from prophecy, in favour

\* The city being divided by the Euphrates. Some interpret the phrase "in the middle," not geometrically "in the centre," but merely that it was fairly within the city and surrounded by buildings ; in the same way as Westminster Abbey or Pall Mall might be said to be in the heart or middle of London.

† Memoirs on the Ruins of Babylon, by Claudius James Rich, Esq. London, 1815, 1818, 8vo. Mignan's Travels in Chaldea, 1829.

of the inspired writings. Here is a chain of events extending from the earliest period of profane history down to the present time—the whole of which has been distinctly shadowed forth in the volume of prophecy. These prophecies, too, were uttered at the time when Babylon was in the plenitude of her power and ambition—when her hundred gates still poured forth her warriors, and her towers and battlements still seemed to frown defiance on an invading foe. What then is the rational conclusion? What but that which is forced upon us in the language of Scripture—“The mouth of the Lord hath spoken it?” The fulfilment of the prediction, in all its minuteness and peculiarity, shows that it was uttered by him who is able to “declare the end from the beginning.” Man may raise his puny arm in the vain hope of thwarting the decrees of an unerring Providence; but, his imaginations are vain, the “counsel of the Lord standeth fast,” and his “wisdom endureth for ever.”

## CHAPTER III.

## PROPHECIES CONCERNING TYRE.

*The Phenicians—Sidon—Commerce and Colonies of Tyre—Description by the Prophets—Sins of the Tyrians—Capture of the city by Nebuchadnezzar and Alexander—Fulfilment of the Prophecies.*

BEFORE we approach the prophecies respecting this ancient city, a few brief remarks may be premised in reference to its commerce and the country of which it formed the capital.

Phenicia was a narrow tract of country extending along the coast of Syria from the river Eleutherus and the island to Mount Carmel, a distance of about thirty-five geographical miles. When we consider its situation near the *Ægean* sea, and that it was shut in to the east by the mountains of Lebanon, which supplied materials for ship-building, and above all, that it was inhabited by an industrious and enterprising people, it need excite little surprise that we find them, from the earliest period of history, addicted to commerce and navigation. At that early period the Phenicians were the monopolists of foreign commerce; they engrossed the whole carrying trade by sea of the ancient world, in the

same manner as the Dutch did that of Europe during the fifteenth and sixteenth centuries.

The most ancient city of this country was Sidon, which, as we learn from Joshua, was rich and powerful when the Israelites took possession of Canaan. That, at a very early period, its inhabitants were distinguished for their manufacturing skill, we learn from Homer, who frequently alludes to "Sidonian workmen," and "Sidonian garments," as objects of wonder and admiration. It is probable that these garments were superior to what could be produced in other countries, not only in the fineness of their texture, but in the brilliance of their colours; for we know that the Sidonians, like their descendants the Tyrians, were celebrated for the perfection which they had attained in the art of dyeing. At a subsequent period the Tyrian purple was an object of admiration to the ancient poets and historians.

Tyre is generally styled in Scripture "the daughter of Sidon;" and according to Josephus, it was founded two hundred and forty years before the building of Solomon's Temple. There might have existed a city of that name on the same site, for a Tyre is mentioned by Joshua as the bound of the tribe of Asher. But it did not attain to any commercial pre-eminence until it was colonized and enlarged by the Sidonians. Ancient Tyre was built upon the continent; but after its destruction by Nebuchadnezzar, it was rebuilt on a small island contiguous to the shore. The ancient Tyre was termed *Palætyros*, and the circumference of both was estimated at about nineteen miles.

The manufactures, the commerce, and the colonies of Tyre, excite our warmest admiration even at this distance of time. Cloths of the finest purple—the manufacture of glass, carv-



ings in wood and ivory, manufactures of jewellery, are all spoken of as the products of Tyrian industry. But extensive as their manufactures might be, their foreign commerce gave them an unlimited command over the products and luxuries of other countries. From Arabia Felix, they imported, by their caravans, frankincense, myrrh, cassia, precious stones, and gold, which was probably supplied from the opposite coast of Africa. "Arabia and all the princes of Kedar," says Ezekiel, "were the merchants of thy hand in lambs and rams and goats." "The merchants of Sheba and Raamah (in the Persian Gulf) occupied in thy fairs with the chief of all spices, and with all precious stones and gold." "The sons of Dedan (in the Persian Gulf) were thy merchants; many distant lands were the merchandise of thy hand; they brought thee for a requital horns, ivory, and ebony."\* "Syria trafficked with thee by reason of the multitudes of the wares of thy making; they gave for thy merchandise emeralds, purple, and brodered work, and fine linen, and agate."†

With the hundred-gated Thebes in Egypt, and subsequently with Memphis, the Phenician commerce was of great importance. Baalbec and Tadmor (or Palmyra) were expressly founded by Solomon, for the purpose of obtaining a share in the traffic which the Phenicians carried on by caravans through the Syrian desert, with Babylon, and the interior of Asia. From their establishments on the Persian and the Arabian gulfs, they extended their commercial intercourse to the coasts of India and Africa, and the island of Ceylon.

To the north, the Phenicians carried on an extensive com-

\* Ezek. xxvii.

† Ibid.

merce with Ionia and the Greek colonies, with the Black and Caspian Seas (Tubal and Meshech;) Armenia and Cappadocia, (the "house of Togarmah,") "Javan, Tubal, and Meshech, they were thy merchants; they traded the persons of men and vessels of brass in thy markets. They of the house of Togarmah traded in thy fairs with horses, and horsemen, and mules." With the islands of the Ægean and the coasts of the Mediterranean the Phenicians maintained a constant intercourse, until the Greeks became a rival power, and the fleets of Athens and Corinth rose into importance. Passing through the Straits of Gibraltar, the Phenician visited Tartessus, or *Tarshish*, on the south-western coast of Spain. "Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs." \* Not content with this, these adventurous navigators entered the Atlantic ocean, and proceeded to the Scilly islands, on the coast of Britain, from whence they imported tin, and to the Baltic, from whence they imported amber for the markets of Tyre.

Actuated by a desire of extending their commercial intercourse rather than their dominion, the Phenicians were very assiduous in the establishment of colonies and commercial settlements. Crete, Cyprus, and numerous islands in the Ægean were colonized by the Phenicians. They effected settlements in Sicily, Sardinia, and the Balearic islands, and they founded Gades (Cadiz) on the coast of Spain. Not to mention the coast of Asia Minor and the Black Sea, their colonies on the northern coast of Africa, particularly Carthage, rivalled the mother country in opulence and power, and disputed the palm of superiority with Rome herself, the mistress of the world.

\* Ezek. xxvii. 12.

This brief outline of the commercial history of Tyre, will enable us to understand, with greater propriety, the allusions of the prophets to its antiquity, magnificence, luxury, and pride. "Is this your joyous city," says Isaiah, "whose antiquity is of ancient days?"\* And the same prophet, in reference to its commercial greatness, describes it as the "mart of nations, the crowning city, whose merchants are princes, and whose traffickers are the honourable of the earth."† Ezekiel enumerates the several cities and people who supplied their contingents to the naval and military forces of the Tyrians. "The inhabitants of Sidon and Arvad (Aradus) were thy mariners—the ancients of Gebal (Byblus) and the wise men thereof were in thee thy calkers—they of Persia and of Lud, (Lydia,) and of Phut, (in Africa,) were in thine army, thy men of war; the Gammadims (mountaineers of Lebanon) were in thy towers; they hanged their shields upon thy walls round about; they have made thy beauty perfect."‡ Pride and vain-glorious ostentation might have been expected as the natural results of such extraordinary prosperity: "By thy great wisdom and thy traffic hast thou increased thy riches, and thy heart is lifted up because of thy riches."§

As the history of pagan nations in the Old Testament is generally considered in relation to God's chosen people—the punishments denounced against the Tyrians by the prophets are all ascribed to the cruel treatment which the Jews had experienced at their hands. The prophet Joel charges the Tyrians with selling the Jews into captivity. "The children also of Judah and the children of Jerusalem have ye sold

\* Isaiah. xxiii. 7.

† Ibid. xxiii. 3—8.

‡ Ezek. xxvii. 8—11.

§ Ibid. xxviii.

unto the Grecians, that ye might remove them far from their border.”\* Further, the prophet Amos charges the Tyrians with violating the treaty of amity that existed between Hiram, king of Tyre, on the one hand, and David and Solomon on the other; for Hiram not only supplied Solomon with timber for building the temple, but united with him in establishing fleets on the Red Sea, for the prosecution of commerce with the countries lying round the Indian seas (Ophir). “Thus saith the Lord, for three transgressions of Tyrus and for four I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the *brotherly covenant*.”†

To these may be added, from Ezekiel, another cause of the divine indignation—the unfeeling and insulting triumph which the Tyrians manifested at the capture of Jerusalem by Nebuchadnezzar. “Tyus hath said against Jerusalem Aha, she is broken that was the gates of the people; she is turned unto me, I shall be replenished now she is laid waste.”

As Tyre was twice taken, and the first and the second captures were equally the subject of prophecy, we shall consider the two events separately, in order that the fulfilment of the prophecies may be seen with greater distinctness.

The king, who should revenge the insolence and cruelty of the Tyrians towards God’s chosen people—is mentioned expressly by name by Ezekiel: “Thus saith the Lord God, Behold I will bring upon Tyus Nebuchadnezzar, king of Babylon, a king of kings from the north, with horses and with chariots, and with horsemen, and companies, and much people.” And we learn from the Phenician historians, mentioned by Josephus, that Nebuchadnezzar besieged Tyre

\* Joel iii. 6.

† Amos i. 9.

during the time that Ithobal was king in that city. Isaiah foretells that, under the pressure of this calamity, the Tyrians would emigrate to the colonies which they had founded in the islands and countries of the Mediterranean, (Chittim,) or on the distant coasts of Spain (Tarshish.)\* “The isles,” says Ezekiel, “that are in the sea shall be troubled at thy departure;”† and accordingly, we learn from the historians that the Tyrians, when all hope of escape was cut off, went on board their ships, and fled to Carthage or to some islands of the Ionian and Ægean sea.

From profane historians we further learn that the city was besieged for the space of thirteen years, and that Nebuchadnezzar was sadly disappointed when, upon entering the city, he found that the Tyrians had removed all the valuables. The historical description of Ezekiel certainly accords with these statements: “Son of man, Nebuchadnezzar, king of Babylon, caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled; yet had he no wages, nor his army, for Tyrus, for the service that he had served against it.”‡ The prophets further inform us that Tyre should not be restored for a period of seventy years; “And it shall come to pass in that day, that Tyre shall be forgotten seventy years according to the days of one king.”§ We need hardly add that Tyre, as well as the other countries subject to the Babylonians, would regain its independence when the Babylonian empire, after the lapse of seventy years, was subverted by Cyrus, king of Persia.

It has been already observed that ancient Tyre was built upon the continent, but the more modern was built inward

\* Isaiah xxiii. 6—12.

† Ezek. xxvi. 18.

‡ Ezek. xxix. 18.

§ Isa. xxiii. 13.

to the sea. Hence the prophetic exclamation, "Howl, ye inhabitants of the isle;"\* and hence the prophetic denunciation that the Tyrians should "die the deaths of them that are slain in the midst of the seas."† The mode in which Alexander should take the city is predicted by the prophets: "They shall lay thy stones and thy timber and thy dust in the midst of the water."‡ Accordingly we learn from history that Alexander employed the ruins of old Tyre in constructing a mole which might connect the island with the main land, and enable him to work his battering engines with effect. The construction of this mole occupied him seven months, and ultimately crowned his labours with success. The city was taken and set on fire, and thus the prophecy was fulfilled: "I will bring forth a fire from the midst of thee, it shall devour thee; and I will bring thee to ashes upon the earth, in the sight of all them that behold thee."§

The obstinate resistance of the Tyrians induced Alexander to treat them with the greatest severity. Eight thousand were slain in the storming of the city, two thousand were crucified, and, notwithstanding the numbers secretly carried away by the Sidonians, thirty thousand were sold into slavery. How strikingly did the treatment of the Tyrians by Alexander correspond to the treatment which the Jews had experienced at their hands in similar circumstances! Thus says the prophet, "The children also of Judah and the children of Jerusalem ye have sold; Behold, I will return your recompense upon your own head, and will sell your sons and your daughters."||

\* Ezek. xxvii. 32.

† Ezek. xxviii. 8.

‡ Ezek. xxvi. 12.

§ Ezek. xxviii. 18.

|| Joel iii. 6—8.



Lastly—the prophets foretell the total destruction of Tyre, and that the site of this renowned emporium of commerce should be frequented merely by fishermen. “I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more! for I the Lord have spoken it, saith the Lord God.”\* The fulfilment of this prophecy, as in the case of most other prophecies, was gradual. It is very probable that Tyre had reached the zenith of its greatness before its capture by Nebuchadnezzar, and though “it came to pass that after the end of seventy years the Lord visited Tyre, and she again took up her harp and made sweet melody,”† yet it may be doubted whether she ever attained to her former magnificence. The second capture and destruction of the city by Alexander were still more disastrous than the first. But fatal as this event was to the prosperity of Tyre, it may be questioned whether she did not suffer more severely from the foundation of Alexandria by the conqueror than from her own subjugation, for within the space of twenty years the commerce by which she had hitherto been enriched, passed over to her rival at the mouth of the Nile.

After the death of Alexander, Tyre frequently changed masters without changing its condition, being at one time under the dominion of the Ptolemies, kings of Egypt, and at another under that of the Seleucidae, kings of Syria, till at last she submitted, equally with her oppressors, to the sway of the Romans. In the year 639 A. D., she was captured by the Saracens; retaken by the Christians during the crusades 1124 A. D.; and again wrested from the Christians by the Mamelukes in 1189 A. D. From the Mamelukes

\* Ezek. xxvi. 14.

† Isa. xxiii. 16, 17.



Tyre subsequently passed into the hands of the Turks, and under their dominion it still continues. And what country in Europe or Asia has not gone back in wealth, civilisation, and even fertility of soil, which has once been trodden by the heel of the Turkish oppressor?

Such is the testimony which history bears to the fulfilment of prophecy respecting this celebrated city. At the time these prophecies were uttered Tyre was the first commercial city of the world. She was inhabited by an industrious and enterprising people, who had carried the useful and elegant arts to a high degree of perfection; her merchantmen were to be found in every sea, and she had established colonies in the most highly-favoured portions of the then known world. From this extraordinary elevation the prophets predict that she should be precipitated into utter and irremediable ruin. The prophecy has been fulfilled, and that to the very letter; for all modern travellers agree in the description given by Maundrell, that "the present inhabitants are only a few poor wretches, harbouring themselves in the vaults and subsisting chiefly upon fishing, who seem to be preserved in this place by divine Providence, as a visible argument how God has fulfilled his word concerning Tyre, viz., that it should be as the top of a rock, a place for fishers to dry their nets upon."\*

\* Maundrell's Journal, p. 48, 49.

## CHAPTER IV.

## PROPHECIES RESPECTING THE ARABS.

*Description of Arabia—Descent of the Arabs—Prophecy concerning Ishmael—Character of his descendants—The Bedouins—Caravans—The inviolable independence of Arabia.*

ARABIA is a peninsula situated at the south-western extremity of Asia. It has the form of an irregular triangle, and is washed on three sides by the Red Sea, the Indian Ocean, and the Persian Gulf. Its length from the Indian Ocean to the frontiers of Syria is about 1,430 miles, and its breadth from the Isthmus of Suez to Bassora about 700; but its breadth increases as it approaches the Indian ocean, and, from the straits of Babelmandel to the Persian Gulf, cannot be less than 1,000 miles. This extensive region was divided by the ancients into three divisions: 1. *Arabia Petræa*,\* or the stony; 2. *Arabia Deserta*, or the barren; and 3. *Arabia Felix*, or “Araby the blest.”

The country may be generally described as a vast collection of rocky and precipitous mountains, encircled by a border of low, barren, and sandy plains. The drought is

\* From the greek word *πέτρα*, a rock; but others derive it, from the town of Petra, a city built out of the rock.

extreme, and the burning sands reflect the solar rays with intense heat. As the country is hemmed in between the continents of Asia and Africa, it is never refreshed by the south-west monsoon,\* which ushers in the periodical rains on the coasts of India. On the other hand, it is frequently visited by the *simoom*, or hot blast of the desert, which extracts all moisture from vegetation, and produces in men and animals the feeling of suffocation. The southern and mountainous provinces of Yemen and Hadramaut, which form the celebrated region of Arabia Felix, may be considered in the light of exceptions; they contain many extensive and well-watered valleys, they yield balm and frankincense, and are perfumed with the odours of numerous sweet-scented trees and shrubs.

The Arabs, according to the testimony of the sacred writers, as well as the uniform tradition current among themselves, (which is confirmed by the rite of circumcision still practised among them,) are descended from Ishmael the son of Abraham by Hagar the Egyptian. The sacred historian informs us that Abraham was influenced by the divine command to accede to the wishes of Sarah, who was provoked by the profane levity of Ishmael, viz. to "cast out the son of the bondwoman in order that he might not be heir" with Isaac, "the child of promise." The same predictions were repeated to Hagar on this occasion as were made to her when she first fled from the face of her mistress, Sarah. "And the angel of the Lord said unto her, *I will multiply thy seed exceedingly that it shall not be numbered for multitude. Thou shalt bear a son and call his name Ishmael. And he will be a*

\* A periodical wind, (frequently called a "trade wind,) which blows in a certain direction during a certain season of the year.

*wild man ; his hand will be against every man and every man's hand against him, and he shall dwell in the presence of all his brethren."* And again, "*I will multiply him exceedingly and make him a great nation."* And the sacred historian further informs us that "*Ishmael dwelt in the wilderness and became an archer.*"

The character of the Arabs in all ages has been fully conformable to the predictions we have quoted. Like the ancient Scythians or the modern Tartars, they have ever lived a life of pastoral simplicity and independence; hence many of their tribes are denominated by the ancients *Scenitæ*,\* or "dwellers in tents," and by the moderns *Bedouins*, i. e. "sons of the desert." Thus uniting the character of shepherds and soldiers, they disdain the cultivation of the ground as an occupation degrading to the pure Arab. Whether in quest of pasturage or influenced by the change of seasons, they are perpetually moving from place to place with their cattle, and transporting their dwellings along with them. How true, therefore, is the prediction respecting the descendants of Ishmael, (for Ishmael is here addressed as the representative of his posterity,) "*He shall be a wild man,*" for he still "scorneth the multitude of the city," and the "range of the mountains is his pasture;" "he still maketh his house the wilderness, and the barren land his dwelling." (Job xxxix. 5.)

We are further informed, that "*his hand shall be against every man, and every man's hand against him ;*" and from the concurring testimony of ancient historians and modern travellers, we learn that the Arabs have ever been addicted to violence and plunder. The Bedouins, mounted on horses

\* From the greek word *σκήνη*, a tent.

and camels, are continually armed with a lance, sabre, and a matchlock, ready for any marauding excursion; and travellers inform us that no more flattering appellation can be bestowed upon an Arabian youth, than that of "robber." They plunder friend and foe indiscriminately; and though hospitality is a sacred duty, yet it springs from superstition; for they make no scruple of robbing the same individual in the wilderness who would remain unmolested in their tent. When engaged in a plundering expedition of ten or twelve days' journey, they are mounted on camels, (which carry a provision of food and water,) in order that the horses may be fresh and vigorous at the moment of attack; for whether in pursuit, or pursued himself, the Arab wholly relies on the quality of his horse, whose "breed" is carried to the highest perfection, and preserved with the most scrupulous purity.

Hence, in order to protect themselves and their property during their journeys through the desert, the merchants form themselves into *caravans* or travelling associations. The great Syrian caravan, which Burckhardt saw at Mecca in 1814, consisted of 15,000 camels. This caravan, which sets out from Constantinople, and collects pilgrims and traders in its passage through Anatolia and Syria, generally remains at Damascus three or four weeks in order to prepare for a journey of thirty days across the desert. When all is ready, the Pacha of Damascus, or one of his chief officers, puts himself at the head of it. On its route across the desert, where marauding Arabs are always on the alert, a troop of horse ride in front and another in rear, to bring up the stragglers. The different parties of travellers who are distinguished by their provinces or towns, keep close together, and each party knows its proper station. (*Travels in Arabia*, p. 1—38.)

Such is the description given by travellers, and what more convincing testimony can we have than this military organization, on the part of peaceable and peaceloving merchants, to prove that the Arabs still retain the ferocious character ascribed to Ishmael. "*He shall be a wild man ; his hand will be against every man, and every man's hand against him.*"

Yet, notwithstanding this hostile character of the Arab tribes, rendering them peculiarly obnoxious to the surrounding nations, it is nevertheless true that they still retain the inheritance of Ishmael, and " *dwell in the presence of all their brethren.*" Amidst all the vicissitudes of conquest they still maintain their original independence. Sesostris, the great Egyptian warrior, drew a line from Heliopolis (or On) to Pelusium, in order to protect Egypt from their incursions. They co-operated as *auxiliaries* with Belesis and Arbaces, in overturning the Assyrian empire. Herodotus\* expressly informs us, that "the Persians never reduced the Arabs to the condition of subjects, and that their occupation of Egypt was owing to the Arabs *permitting* them a passage." (iii. 88.) They refused to send ambassadors even to Alexander, the conqueror of Asia ; and his premature death prevented him from attempting their reduction.

The northern provinces, bordering on Syria, were invaded by Antigonos, and afterwards by Pompey, though they never succeeded in acquiring possession of Petra, the stronghold of the country. In the reign of Augustus, Ælius Gallus invaded Arabia with a force of 10,000 troops ; but fatigue and disease compelled him to retreat, and he brought back

\* Those who wish to see the historical authorities quoted more at length, may consult Bishop Newton on the Prophecies.

the remnants of his army to Alexandria, after an absence of two years. Northern Arabia was also invaded by the Emperors Trajan and Severus; but they effected no settlement in the country. Even after the dissolution of the Arab empire, which, under the successors of Mahomet, "had advanced to the banks and sources of the Tigris and Euphrates, and confounded the long-disputed barrier between Rome and Persia"—we still find the Arabs maintaining their independence against the Tartars, Mamelukes, and Turks. In vain has the invader vanquished them in the field. They fled from his pursuit on their horses and camels, and quickly disappeared in the burning desert, whither no army ever dared follow them. Thus, this unconquered and unconquerable race, forms a living comment on the prophetic declaration of Scripture; they retain their primitive character of ferocity and independence; and though their "hand is against every man," they still " *dwell in the presence of their brethren.*"

It would be easily to illustrate or confirm all that has been advanced here on the character, manners, and political condition of the Arabs, by the testimony of modern travellers. Mr. Stephens, who travelled through Arabia Petræa, in the year 1836, might be adduced on every point which can be considered necessary to elucidate the fulfilment of the prophecy respecting the ferocious aspect, the predatory habits, and the political independence of the Arabs. "One who has never met an Arab in the desert," observes this lively writer, "can have no conception of his terrible appearance. The worst pictures of the Italian bandits or Greek mountain robbers I ever saw are tame in comparison. I have seen the celebrated Gasperini, who ten years ago kept in terror the whole country between Rome and Naples, and who was so strong as to



negotiate and make a treaty with the pope. I saw him surrounded by nearly twenty of his comrades, and when he told me he could not remember how many murders he had committed, he looked civil and harmless compared with a Bedouin of the desert. The swarthy complexion of the latter, his long beard, his piercing coal-black eyes, half-naked figure, an enormous sword slung over his back, and a rusty matchlock in his hand, make the best figure for a painter I ever saw.”\* To the predatory habits, and to the rapacious avarice of the Bedouin, Mr. Stephens, in several parts of his work, bears an unvarying testimony. “I never saw anything like the expression of face with which a Bedouin looks upon silver or gold. When he asks for bucksheesh, (i. e. a “gratuity” or “tribute,”) and receives the glittering metal, his eyes sparkle with wild delight, his fingers clutch it with eager rapacity, and he skulks away like the miser, to count it over alone, and hide it from all other eyes.”†

If the preceding extracts be sufficient to show that the modern Arab still retains the character predicted in Scripture prophecy, “He shall be a wild man—his hand against every man”—the following extract will also prove that notwithstanding “every man’s hand is against him,” he still continues to retain his political independence, and “dwell in the presence of all his brethren.” “About noon,” observes Mr. Stephens, “we came to an irregular stone fence, running across the valley, and extending up the sides nearly to the top of the adjacent mountains, built as a wall by the Bedouins of Sinai during the war with the Pacha of Egypt.

\* Stephens’s Incidents of Travel in Egypt, Arabia Petræa, and the Holy Land, chap. vi.

† Incidents of Travel, &c. chap. xxv.

Among the strong and energetic measures of his government, Mehemet Ali had endeavoured to reduce these children of the desert under his iron rule ; to subject them to taxes like his subjects of the Nile, and, what was worse, to establish his oppressive system of military conscription. But the free spirit of the untameable Arabs could not brook this invasion of their independence. They plundered his caravans, drank his best Mocha coffee, devoured his spices from Arabia and India, and clothed themselves and their wives in the rich silks intended for the harems of the wealthy Turks. Hassan Bey was sent against them with 2,500 men; 400 Bedouins defended the pass for several days, when craftily permitting him to force his way to the convent of Mount Sinai, the tribes gathered in force between him and the Red Sea, and held him there a prisoner until a treaty of perpetual amity was ratified by the Pacha, by which it was agreed that the Pacha should not invade their territory, and that they would be his subjects, provided he would not call upon them for duties, or soldiers, or indeed for anything which should abridge their natural freedom.”\*

\* Incidents of Travel, &c. chap. xv.

## CHAPTER V.

## PROPHECIES RESPECTING EGYPT.

*Description of Egypt—Early history—Bondage of the Israelites—Subjugation by Nebuchednezzar—By the Persians—Macedonians—Romans—Saracens—Mamelukes—Turks—Present condition.*

EGYPT, one of the most ancient and remarkable countries in the world, consists of a long and narrow valley, which follows the course of the Nile from the cataracts of Assouan, (the ancient Syene,) to the city of Cairo; and of a triangular tract of territory enclosed by the Nile, (which divides into two large branches below Cairo,) and termed from its shape the Delta  $\Delta$ . The whole length of the tract from Assouan to the extremity of the Delta is about 450 geographical miles; whilst the mean width of the valley between Assouan and Cairo averages about nine miles.

This country, subsequently known by the name of Egypt, frequently occurs in Scripture under the title of *Mitzraim*, supposed to be derived from *Matzor*, a “fortress;” the valley of Upper Egypt being considered a natural fortification. It also occurs under the title of the “Land of Cham.” Anciently it was divided into three parts, namely, Upper

Egypt, called the *Thebaid* because Thebes was its capital; Middle Egypt, called the *Heptanomis* or “Seven Governments;” and Lower Egypt or the *Delta*, extending to the Mediterranean.

At a very early period Egypt appears to have been invaded by a pastoral people from Arabia, who were called *Hycsos*, or king-shepherds. Notwithstanding the ultimate expulsion of these barbarous invaders, and the restoration of the Pharaohs—their cruelty left an indelible impression upon the minds of the conquered; and from this historical circumstance, an explanation has sometimes been drawn why “every shepherd was an abomination to the Egyptians.”\*

Under the dominion of the Pharaohs, and particularly of Sesostris, Egypt attained the zenith of its greatness, having extended its conquests over the fairest portion of the then known world, whilst her territory was covered with cities and temples, such as the world has never yet surpassed, and enriched with every luxury that either commerce or conquest could supply. The country was divided into thirty-six provinces or governments, and the population amounted to between five and seven millions. This population was divided into four different orders or gradations: 1. The *sacerdotal caste*, which included all who were connected with the civil administration, the cultivation of the sciences, as well as the celebration of public worship. 2. The *military caste*, whence levies were raised to maintain the Egyptian army at its war-complement of 180,000 men. 3. The *agricultural caste*, who were occupied in the cultivation of the land; and 4. The *industrious caste*, including merchants, artisans, &c., whose enterprise and skill exalted Egypt to the first rank among the commercial nations of antiquity.

\* Gen. xlv. 34.

It has been already remarked that the fate of pagan nations, whose prophetic history is recorded in the Old Testament, is always viewed in reference to their treatment of God's chosen people, the Jews. The connexion of the Jews with the Egyptians, ascends to a period as remote as that of the patriarchal age. For the space of more than 400 years, the Israelites were in a state of the most abject servitude, subject to every oppression and indignity which the ingenious cruelty of their Egyptian task-masters could suggest. It is true, however, that notwithstanding this long-continued oppression, and the perfidy which marked its closing scene, (for though the Egyptians gave them leave to depart, they still pursued them as fugitives;) it is true, notwithstanding, that the Jews were ever disposed to form treaties and conclude alliances with this perfidious people. And this they did in opposition to the denunciations of the prophets, who declared Egypt to be a "broken reed, whereon if a man lean, it will go into his hand and pierce it."\*

The first subjugation of Egypt by Nebuchadnezzar, king of Babylon, is predicted by the prophets Jeremiah and Ezekiel. By the latter, the conquest of Egypt is promised to Nebuchadnezzar as a compensation for the labour which he had undergone in the siege of Tyre, and the disappointment which he and his army had experienced when they found that the Tyrians had removed all that was valuable from the city, previous to its capture. "Nebuchadnezzar, king of Babylon," says the prophet, "caused his army to serve a great service against Tyrus: every head was made bald and every shoulder was peeled; yet had he no wages nor his army for Tyrus, for the service he had served

\* Isaiah xxxvi. 6.

against it. Therefore, thus saith the Lord God, Behold I will give the land of Egypt unto Nebuchadnezzar, and he shall take her multitude, and take her spoil, and take her prey, and it shall be the wages for his army.”\*

Though ancient historians are not express on this point—yet sufficient might be gathered from them to show that Nebuchadnezzar extended his conquest to Egypt and reduced all the country to subjection as far as the gates of Pelusium. “Nebuchadnezzar,” says Josephus, “having subdued Cœle-Syria, waged war against the Ammonites and Moabites; and, having conquered them, he invaded Egypt, and slew the king who then reigned and appointed another.”† It is probable that the Egyptian king, during whose reign this calamity occurred, was Pharaoh Hophra—the Apries of profane historians who, we read, was given up by his successor Amasis to his relentless enemies. “Thy saith the Lord, Behold I will give Pharaoh Hophra, king of Egypt, into the hand of his enemies, and into the hand of them that seek his life.”‡ We learn from ancient historians, that Nebuchadnezzar carried some of his Egyptian captives to Babylon, and transplanted others to the right bank of the Pontus—an exact fulfilment of the prophecy in Ezekiel, “I will scatter the Egyptians among the nations, and will disperse them through the countries.”§ The prophet further declares that their “cities shall be desolate forty years;” and though it may be difficult to prove this from the loss of ancient records, yet it is highly probable that Egypt regained its independence in the time of Cyrus, i. e. about forty years after its conquest by Nebuchadnezzar.

\* Ezek. xxix. 18, 19.

† Antiq. lib. 10, c. 9.

‡ Jerem. xlv. 30.

§ Ezek. xxix. 12.

The second subjugation of Egypt was effected by Cambyses, king of Persia. It might be difficult to distinguish with accuracy what prophecies appertained to the Babylonian, and what to the Persian conquest. As prophecies respecting nations have several stages of fulfilment, it is probable, that the fulfilment was more complete in the Persian than the Babylonish invasion. "Behold," says Isaiah, "the Lord rideth upon a swift cloud, and shall come into Egypt, and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it."\* And again, in Ezekiel, "Thus saith the Lord God, I will also destroy the idols, and I will cause their images to cease out of Noph."† (Memphis.)

From the loss of historical records, it might be difficult to prove the fulfilment of these predictions in the Babylonian conquest, though nothing can be more probable; but, beyond all question, they received a strict fulfilment in the conquest of Cambyses. If we believe the concurring testimony of historians, "never was conquest more complete, desolation more universal, or tyranny more fierce and unrelenting. It was the very frenzy of barbarous fanaticism let loose, like some evil spirit long kept in chains under darkness, to destroy the monuments of the proudest civilisation which the world had ever yet seen, and which in some of its characteristics had far distanced all future rivalry. But what was accounted by the superstitious portion of the people more grievous than all the rest, the sacred bull Apis was slain, and his priests were ignominiously scourged; treatment which inspired the whole nation with an unextinguishable hatred of the Persians. A similar spirit of vengeance dictated the attempt to seize the consecrated

Isaiah xix. 1.

† Ezek. xxx. 13.



temple of Jupiter Ammon, situated in the great Oasis; an attempt which caused Cambyses the loss of half his army and produced dissatisfaction among the remainder." Surely the prophecy of Isaiah was fulfilled in the Persian invasion: "And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts."\*

The predictions, however, of the prophets respecting Egypt, do not refer merely to the Babylonian and Persian invasions—but embrace its condition from that period to the present. Ezekiel foretells that "Egypt shall be the basest of kingdoms, neither shall it exalt itself any more above the nations; for I will diminish them, that they shall no more rule over the nations."† And again, "I will sell the land into the hand of the wicked, and I will make the land waste, and all that is therein, by the hands of strangers; and there shall be *no more a prince of the land of Egypt.*" A brief historical review of the condition of Egypt subsequent to the invasion of Nebuchadnezzar, will show to what extent the testimony of historical records confirms the truth of the predictions of Scripture.

From the following passage of Megasthenes, a heathen historian, we may infer that Nebuchadnezzar not merely invaded and conquered Egypt, but held it in permanent subjection. "When Nebuchadnezzar heard of the death of his father, having *settled his affairs in Egypt*, and committed the captives whom he took in Egypt to the care of some of his friends to bring them after him, he hasted directly to Babylon."‡ The historical records of this period have perished; but surely this brief reference to the "settlement

\* Isaiah xix. 4.

† Ezek. xxix. 14, 15.

‡ Ap. Josep. Antiq. l. x, c. 11.

of his affairs in Egypt" implies that Nebuchadnezzar had been employed in making arrangements for the permanent government of the country—such as the appointment of governors, fixing the amount of tribute, whilst the Egyptian captives taken to Babylon were probably regarded as securities for the allegiance of their countrymen.

When the Persian empire succeeded to the Babylonian, the condition of Egypt underwent no amelioration. She changed masters indeed, but did not achieve her independence; nor does she appear to have enjoyed this enviable state of freedom during the briefest interval between the fall of the Babylonian empire, and the full establishment of the Persian. From the account of Herodotus, who relates the circumstance of Cyrus, demanding from Amasis, king of Egypt, the best physician belonging to the palace, and of Cambyses, demanding the daughter of Amasis, not for a wife but a mistress—it might almost be concluded that Egypt was then tributary to the Persians; and that the invasion of Cambyses was intended to reduce an *insurgent* province rather than to add a fresh conquest to the Persian empire. It need not be denied that the Egyptians revolted against the dominion of the Persians at various periods subsequent to the invasion of Cambyses—as in the reign of Darius son of Hystaspes—on the death of Xerxes—in the reigns of Darius Nothus and Artaxerxes Mnemon; but still they were never able to shake off permanently the Persian yoke. "The chiefs, who headed these insurrections, gained partial successes, and for a brief space even freed their country from servitude; but their generous efforts were soon exhausted against the constantly increasing power of the Persian empire, and the expected deliverance was not achieved."

Upon the overthrow of the Persian empire by Alexander, Egypt experienced another change of dominion, and fell into the hands of the Macedonian conqueror. Upon the death of Alexander, the empire which he won by conquest was divided among his surviving generals; and Egypt, together with Libya and that part of Arabia which borders on Egypt were assigned to Ptolemy Lagus. Ptolemy Lagus, though nominally governor for Alexander's son by Roxana, soon vindicated the government of that section of the Macedonian empire for himself and his successors. Though Egypt attained to considerable splendour under the dominion of the Ptolemies, yet it was to the Greek emperors who sat on the throne, and to the Greek residents in the country, and not to the native population, that she was indebted for the revival of her scientific fame and her commercial greatness.

After the fall of Carthage, the Roman power began to extend itself in the east; and the dismembered fragments of the Macedonian empire gradually submitted either by treaty or by conquest to its invincible legions. At first called in as arbiters by the contending parties, the Romans neglected no opportunity of extending their influence; and that influence became supreme upon the death of Cleopatra, with whom ended the line of Greek sovereigns, after having governed Egypt for the space of two hundred and ninety years. From that period Egypt was reduced to the form of a Roman province, and its history belongs to the general history of the empire.

Though occasionally disturbed by partial insurrections, Egypt continued under the dominion of the Romans for the space of nearly seven hundred years, (from 30 B.C. to 640 A.D.,) until the dissolution of that empire exposed it to the

fury of a fresh conquest and more implacable masters. A new race of conquerors now appeared, combining religious fanaticism with martial ardour, and esteeming it the first of duties and the most glorious of privileges to propagate their religion by the sword. Their leader was Mahomet, emphatically designated the "prophet" of God; and the revelations which were communicated to him from heaven as the guide of his conduct, were committed to writing in the *Koran*. In the reign of the Caliph Omar, the Saracens, under the command of his able and politic general, Amru Ebn-el-As rendered themselves masters of Egypt by the capture of Pelusium and Alexandria. During this invasion the famous Alexandrian library was destroyed by the ferocious followers of the prophet. Mahommedism now occupied the place of Christianity—the crescent rose in splendour over the cross; and Egypt continued under the government of the Caliphs and Sultans till about the year of Christ 1250.

Upon the termination of the Saracen dominion in Egypt, this unfortunate country became a still "baser kingdom"—for it was now governed by the Mamelukes, a race of slaves. The history of this race took its rise in the preceding century, during the reign of the renowned Saladin, (1175—1193, A.D.) This ambitious Sultan, being originally an usurper, was naturally induced to place no confidence in the native troops or the fidelity of his subjects; and accordingly he surrounded his person with a body-guard of foreigners chiefly composed of slaves that had been purchased or made captives in the provinces bordering on the western shores of the Caspian. In the year 1250 A.D., these mercenaries deposed the reigning Sultan and elected one out of their own

number to ascend the vacant throne. By this revolution Egypt was plunged into still deeper barbarism ; for science and civilisation had, to a considerable extent, been promoted by the Saracens. "If you consider the whole time," observes an Arabic author, "that the Mamelukes possessed the kingdom, especially that which was nearer the end, you will find it filled with wars, battles, injuries, and rapines."\* The dominion of the Mamelukes in Egypt lasted upwards of 250 years, commencing with their first sultan Ibeg, A.D. 1250, and terminating with Tuman Bey, 1517, A.D.

The dissolution of the power and dynasty of the Mamelukes was effected by the Turkish sultan Selim, who defeated them in several engagements. The city of Cairo was taken ; thirty thousand prisoners were beheaded on the banks of the Nile, and Tuman Bey himself paid the forfeit of his life. From that period to the present Egypt has continued under the Turkish sway ; and, notwithstanding all its internal revolutions, it still remains subject to foreign dominion.

Egypt, at present, is under the immediate government of Mehemet Ali, who acts as the viceroy of the Sultan. Within the last few years it appeared highly probable that this Albanian adventurer would have been able to effect his independence. By the battle of Damascus the fate of Syria was decided ; and by the battle of Koniah, Constantinople itself would have fallen into the hands of the victorious Pacha, unless a Russian army, at the solicitation of the Sultan, had appeared in the vicinity of Constantinople, and a Russian fleet at anchor in the Bosphorus. This state of affairs continued for several years, until the European powers,

\* Pococke, Supplem. p. 31.

with the exception of France, resolved, by the treaty of July, (1840,) to reduce the Pacha of Egypt to his ancient territorial limits, and to strict obedience to the Sultan. This treaty was carried into effect by the operations of a British squadron on the coast of Syria; and, after the capture of Beyrout, Sidon, and the storming of St. Jean d'Acre, the Pacha was ultimately obliged to evacuate Syria and confine himself within the limits of Egypt. He pays a fixed tribute to the Ottoman Porte; and the vice-royalty is hereditary in his descendants, if the conditions of allegiance be strictly fulfilled.

Such is the testimony which history bears to the reality of prophetic inspiration. "It is now more than 3,000 years," observes a modern traveller, "since the curse went forth against the land of Egypt. The Assyrian, the Persian, the Greek, the Roman, the Arabian, the Georgian, the Circassian, and the Ottoman Turk, have successively trodden it down, and trampled upon it; for thirty centuries the foot of a stranger has been upon the necks of her inhabitants; and in bidding farewell to this once favoured land, now lying in the most abject misery and degradation, groaning under the iron rod of a tyrant and a stranger, I cannot help recurring to the inspired words, the doom of prophecy:—"It shall be the basest of the kingdoms, neither shall it exalt itself any more among the nations; and there shall be no more a prince of the land of Egypt."\*

\* Stephens's Incidents of Travel in Egypt, &c., c. 12.

## CHAPTER VI.

## PROPHECIES RESPECTING THE JEWS.

*Babylonish captivity—Dissolution of the kingdom of Israel—Invasion of the Romans—Miseries of the siege of Jerusalem—Destruction of the city and temple—Jews carried into Egypt—Subsequent fate of Jerusalem—Dispersion of the Jews—Their persecutions.*

IN the present chapter we will devote our attention to a consideration of some of those remarkable events relating to the history of the Jews which have been the subject of prophetic inspiration.

In the first year of Nebuchadnezzar, king of Babylon, and in the fourth year of Jehoiakim, the son of Josiah, king of Judah\*—it was predicted that the ten tribes of Israel should be carried into captivity by the kings of Assyria, and the two remaining tribes of Judah and Benjamin by the king of Babylon. And not only the captivity, but the duration of that captivity, was predicted by the prophets. "Thus saith the Lord, that after *seventy years* be accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place."† Now comput-

\* Jerem. xxv. 1.

† Ibid xxix. 10.



ing from the year in which Nebuchadnezzar invaded Judea, and captured Jerusalem—the term of seventy years will bring us to the first year of Cyrus, in which that emperor issued his celebrated proclamation for the restoration of the Jews and the rebuilding of the temple.\*

But this restoration did not affect, to any great extent, the ten tribes of Israel, being confined principally to the two tribes of Judah and Benjamin. And this again was the subject of prophecy. “Within threescore and five years shall Ephraim, (i. e., the ten tribes of Israel,) be broken that it be not a people.”† This prophecy was delivered in the first year of Ahaz, king of Judah, and the term of sixty-five years computed from that period, will bring us down, through the reigns of Ahaz and Hezekiah, to the twenty-second year of Manasseh. Now it was in this very year that Esharhad-don, king of Assyria, not only completed the deportation of the last remnant of the ten tribes of Israel, but “brought men from Babylon, and from Cuthah, and from Hava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel.”‡

Now without asserting that none of the ten tribes returned from the captivity with the two tribes of Benjamin and Judah, yet it is certain that the great bulk remained in the land of the conquerors—that those who did return never regained their political importance, but lost the name of Israel as a name of distinction; or, to use the language of the prophet, Ephraim was “broken,” so as to be “no more a people.” And this political destruction of the ten tribes may be traced to their

\* 2 Chron. xxxvi. 22; Ezra i. 1. Other computations are given, but they terminate in the same result.

† Isaiah vii. 8.

‡ Ezra iv. 2—10; 2 Kings xvii. 24.

total revolt from God to the worship of the golden calves in Dan and Bethel; whilst, on the other hand, the promise of the Messiah to the tribe of Judah rendered it necessary that the families of that tribe should be preserved distinct in order to show the fulfilment of the prophecies.

We shall now proceed to advert to those circumstances predicted relative to the capture of Jerusalem at different periods, and its final destruction by the Romans—the subsequent dispersion of the Jews and the desolation of their country.

In the 28th chapter of Deuteronomy, Moses, foreseeing the disobedience of the Jews, “that they would utterly corrupt themselves”—predicts the most signal calamities as a punishment for their transgressions. “The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand.”\* This prediction, though true of the Chaldeans, (who are spoken of by Jeremiah,† as a “nation whose language thou dost not understand, and swifter than the eagles of heaven,”) was still more true with regard to the Romans. More truly might they be said to come “from the end of the earth;” and more truly might they be compared to eagles, not only on account of the rapidity of their conquests, but because the eagle was the national standard of the Romans. Further, they are described as a “nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young.” True of the Chaldeans, “who had no compassion upon young man or maiden, old man or him that stooped for age,”‡ it was

\* Deut. xxviii. 49.

† Ibid v. 15; Lament. iv. 19.

‡ 2 Chron. xxxvi. 17.

equally true of the Romans, for Josephus informs us that at Gadara, as well as other places, "the Romans showed mercy to no age, out of hatred to the nation, and remembrance of their former injuries."\*

Jerusalem was strongly fortified both by nature and by art—yet it was captured at no less than six different periods, by Shishak, king of Egypt; by Nebuchadnezzar, king of Babylon; by Antiochus Epiphanes, by Pompey, by Socius and Herod, and finally by Titus. Moses predicts that the Jews, during the siege, should suffer severely from famine "in the straitness wherewith their enemies should distress them;"† that the "man's eye shall be evil towards his brother, and towards the wife of his bosom, and towards his children, because he hath nothing left him in the siege." And accordingly we learn from Josephus, that during the siege of Jerusalem by Titus, "in every house, if there appeared any semblance of food, a battle ensued, and the dearest friends and relations fought with one another, snatching away themiserable provisions of life."‡ And Moses predicted that the famine would be so extreme, "that the tender and delicate woman should eat her children for want of all things, secretly;" and this prediction, as it was fulfilled at an earlier period,§ so also was it fulfilled, as we learn from Josephus, in the memorable siege of Titus.||

In his prophecies respecting Jerusalem, our Saviour predicts the appearance of false Christs and false prophets, famines, earthquakes, wars and rumours of wars, "fearful sights and great signs from heaven." If it were necessary, it would be

\* Bell. Jud. lib. iii. 7.

† Deut. xxviii. 49, 54.

‡ Bell. Jud. lib. vi. 3.

§ 2 Kings vi. 28, 29; Baruch ii. 1.

|| Bell. Jud. lib. vi. 3.

easy to show the exact fulfilment of all these circumstances from the pages of the Jewish historian. On one occasion when the disciples of our Saviour were calling his attention to the architectural magnificence of the temple, "how it was adorned with goodly stones and gifts;" he remarked, "there shall not be left one stone upon another which shall not be thrown down."\* It is well known that the temple was set on fire by a soldier contrary to the wish of Titus, who would gladly have preserved it; but after the capture of Jerusalem, Josephus informs us that "Titus ordered his soldiers to dig up the foundation, both of all the city and the temple."† And from Jewish authorities as well as from Eusebius, we learn that the Romans drove the ploughshare over the foundation of the temple:—"Therefore shall Zion for your sake be ploughed as a field."‡

Moses predicted that the Jews would be greatly diminished in number by these overwhelming calamities, "And ye shall be left few in number, whereas ye were as the stars of heaven for multitude."§ Accordingly, Josephus computes those who perished during the siege of Jerusalem by famine or the sword, at 1,100,000, besides those who were slain in other places. From the same author, we learn, that the captives amounted to 99,200; that of those above seventeen years of age, Titus sent many bound to the works in Egypt; those under seventeen were sold; but so little care was taken of these captives, that eleven thousand of them perished for want. ||

The Jews experienced a similar treatment after their last

\* Mark xiii. 1.

† De Bell. Jud. lib. vii. 1.

‡ Micah iii. 12.

§ Deut. xxviii. 62.

|| De Bell. Jud. lib. vi. 9.

overthrow by Adrian. How exactly has the prediction of Moses been accomplished! "And the Lord shall bring thee into Egypt again with ships; and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you."\*

Pursuing the same subject Moses further predicts, "And ye shall be plucked from off the land whither thou goest to possess it."† Fulfilled as this prediction was during the Babylonish captivity, its fulfilment was still more striking "when the Romans took away their name and nation." Again the emperor Adrian, after he had reduced the rebellious Jews, prohibited them, upon pain of death, from setting foot in Jerusalem or even approaching the surrounding country. It would be easy to show, from the testimony of successive historians and travellers, that, from that period to this, the Jews have lived in a state of exile from their native land, and that, through all this dreary lapse of ages, Jerusalem has still "continued to be trodden down by the Gentiles." Whilst under the dominion of the Greek emperors of Constantinople, Jerusalem was taken and plundered by the Persians. Afterwards it fell a prey to the arms of the victorious Saracens; and, after a lapse of 400 years, the Turks obtained possession of it by the expulsion of the Saracens. From the Turks it passed to the Egyptians, and subsequently to the Franks or Latin Christians, who were expelled in their turn by the renowned Saladin. At a later period it fell into the hands of the Mamelukes, and remained in their possession for a period of 260 years until the year 1516, A.D. when it fell into the hands of the Turks of the Othman race, being captured by Selim, their ninth emperor.

\* Deut. xxviii. 68.

† Deut. xxviii. 63.

It was not only predicted that the Jews should "be plucked from off their own land," but that they should be dispersed among all nations: "And the Lord shall scatter thee among all people, from one end of the earth unto the other."\* And it is a fact which certainly needs not proof, as it will not be disputed, that no nation is so universally diffused as the Jews. And yet, notwithstanding this universal diffusion, they still retain their identity as a people, their individuality as a nation. It is indeed wonderful and contrary to human experience, that any people, whose "name and nation had been taken away," should, notwithstanding their dispersion among all other nations, still retain their genealogy unmixed, and the peculiarities of their religious system; though neither their genealogy nor their religion recommend them to the favourable notice of mankind. Surely this singular preservation is itself the fulfilment of a prophecy; "And yet for all that, when they be in the land of their enemies I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them."†

Yet we are told that the persecutions of the Jews would not cease with their exile from their native land. "And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest."† Exile from the various countries in which they have resided, confiscation of their goods, sometimes judicial persecution, and at other times indiscriminate massacre have been the portion of this unfortunate people. Mankind seem to have inflicted their cruelties upon this unoffending people from a natural antipathy, an instinctive hatred to the Jewish race. Without recurring

\* Deut. xxviii. 64.

† Deut. xxviii. 65.

to the dark pages of history in order to detail the deeds of oppression and extortion which the prophet foretold should "make them mad for the sight of their eyes which they should see;"\* no intelligent observer could glance at their present position in the various countries of the world without observing that they are still "an astonishment, a proverb, and a by-word among all nations."† "I had already," remarks a traveller whom we have already quoted, "seen a great deal of the Jews. I had seen them in the cities of Italy, everywhere more or less oppressed; at Rome, shut up every night in their miserable quarters, as if they were noxious beasts; in Turkey, persecuted and oppressed; along the shores of the Black Sea and in the heart of Russia, looked down upon by the serfs of that great empire of vassallage; and, for the climax of misery, I had seen them contemned and spit upon by the ignorant and enslaved boors of Poland. I had seen them scattered abroad among all nations, as it had been foretold they would be, everywhere a separate and peculiar people; and everywhere, under all poverty, wretchedness, and oppression, waiting for and anxiously expecting the coming of a Messiah to call together their scattered tribes, and restore them to the kingdom of their fathers."‡ Alas, the "veil is still upon their hearts;" and, ignorant of the true meaning of the prophets, they do not perceive that the rejection of the Messiah (whom they still vainly expect) has been the cause of all their sufferings: that the Messiah has already "come to his own, but his own received him not."

\* Deut. xxviii. 34.

† Deut. xxxiii. 37.

‡ Stephens's Incidents of Travel in Egypt, &c. c. 29.



## QUESTIONS FOR EXAMINATION.

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### CHAPTER I.

#### PROPHECIES RESPECTING NINEVEH.

1. WHAT are involved in equal uncertainty? 2. What is stated respecting the commencement of the Assyrian empire? 3. Respecting its extent? 4. What does the geographer Ptolemy assign as the boundaries of Assyria? 5. What countries were sometimes included under that designation? 6. State its condition now and in ancient times. 7. Who was Rabshakeh? 8. What description does he give of the country? 9. What follows from the translation in the margin of our Bibles? 10. Cite the passage at length. 11. With whom is Nimrod supposed to be identical? 12. Give the name of his successor and state the extent of her conquests. 13. Give the date of the reign of Pul. 14. By whom and at what expense was his clemency purchased? 15. Give the name and date of his successor. 16. What were the effects of his invasion? 17. At what expense did Ahaz purchase his assistance? 18. How was Ahaz treated by the king of Assyria? 19. Give the name

and date of Tiglath-pul-assur's successor. 20. State the consequences of his invasion. 21. Give the name of his successor and the date of his invasion of Judah. 22. What compelled his retreat? 23. Give the name of his successor; and with whom is he identical in profane history? 24. State, in the language of Scripture, the effects of his invasion. 25. What revolt is mentioned, and in what events did it terminate? 26. State, in the words of Scripture, the transfer of Asiatic supremacy to Babylonia. 27. What commission was given to Nebuchadnezzar? 28. How is the extent of Nineveh described by the prophet Jonah? 29. What is the circumference stated by Strabo? 30. By Diodorus Siculus? 31. How is the estimate of Diodorus shown to agree with that of the prophet? 32. What fact is stated by the prophet respecting the population of Nineveh? 33. What calculation is subsequently given? 34. What remarks are made respecting the structure of the city? 35. State the words of the prophecy quoted from Isaiah x. 12. 36. State the difficulties on the several points afterwards specified. 37. By whom was Nineveh destroyed? 38. State the testimony of Herodotus. 39. When did the prophet Nahum deliver his prophecy? 40. What does the name of *Nahum* signify? 41. In what respect would this prophecy afford consolation? And state the words of St. Jerome. 42. State the words in which the prophet describes the surprise of the Assyrians. 43. State the testimony of Diodorus to the fulfilment of the prophecy. 44. What does the prophet foretel in the eighth verse of the first chapter? 45. What ancient oracle is mentioned? 46. Describe its fulfilment. 47. State the words of the historian. 48. What do we learn from the same authority? 49. With what language of prophecy does

this account harmonize? 50. How does the prophet describe the destruction of Nineveh? 51. Of what does a writer of the second century inform us? 52. What opinion is stated by Mr. Kinneir? 53. What is stated respecting the supposed site of ancient Nineveh? 54. State, briefly, the principal features of the prophet's description of the future desolation of Nineveh.

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## CHAPTER II.

### PROPHECIES RESPECTING BABYLON.

1. What epithets are applied to Babylon? 2. Enumerate the various objects of admiration which Babylon presented to ancient historians. 3. State the circumference of Babylon upon the testimony of Herodotus. 4. What was the shape of the city and the length of each side? 5. State the number of gates—How many to each side? 6. What encompassed the walls? 7. State the height and thickness of the walls. 8. How were the walls protected, and what portion required no protection? 9. State the direction of the streets. 10. State their length and number. 11. To what circumstance is the great extent of Babylon ascribed? 12. How was the city divided? 13. What was situated at each end of the bridge which crossed the river in the centre of the city? 14. What site did the temple of Belus occupy? 15. Describe the temple of Belus. 16. Describe the hanging gardens. 17. How were they irrigated? 18. Why must not other works of public utility be omitted? 19. State the object of the canal. 20. In what did it terminate? 21. State

the circumference of the lake. 22. The original object of its construction. 23. For what was it subsequently employed? 24. What is stated as passing the bounds of human foreknowledge? 25. Of what were the inhabitants of Chaldea guilty? 26. What were the prophets commissioned to foretell? 27. What was foretold by Isaiah and Jeremiah? 28. In what passage are her destroyers pointed out? 29. Their number? 30. The principal instrument of vengeance? 31. The mode of her destruction? 32. The terror inspired into her inhabitants? 33. How is the prophecy "Go up O Elam," &c., illustrated from Xenophon? 34. Who are meant by the nations from the north country? 35. How does the prophet describe the enemies of Babylon? 36. Confirm this prophecy from history. 37. Illustrate the passage, "They set themselves in array against Babylon." 38. Show the fulfilment of the prophecy, "Their mighty men have forborne to fight." 39. How was the prophecy "I will dry up thy rivers," fulfilled? 40. What was the object of this stratagem? 41. Show the fulfilment of the passage, "I will make their feasts," &c. 42. Why had the gates been left open? 43. Establish from Herodotus the fulfilment of the prophecy, "One post did run to meet another," &c. 44. What handwriting is referred to? 45. What is stated respecting Darius? 46. Respecting Xerxes? 47. What did Alexander attempt?—Why prevented? 48. How did Seleucia affect Babylon? 49. What cities were preferred by the kings of Persia? 50. What prophetic language is here applicable? 51. Enumerate the various conquerors who have afflicted Babylon, and to what country they belonged. 52. Illustrate the prophetic language, "A drought is upon her waters," from modern travellers. 53. Illustrate the passage

“Her cities are desolations,” in a similar manner. 54. Illustrate the declaration “that it should never be inhabited,” &c. 55. Describe the recent appearance and condition of the site of ancient Babylon as predicted by the prophets. 56. What do modern travellers inform us relative to the relics of this imperial city? 57. From what collateral circumstances has Major Rennell established the site of Babylon? 58. What has attracted the notice of travellers? 59. Describe the *Amran*. 60. The *Kasr* and the *Mujelibé*. 61. The *Birs Nimrod*. 62. State the measurement of the *Amran*. 63. What do many travellers suppose the *Amran* and the *Kasr* to have been? 64. What the *Mujelibé*. 65. State the opinion of Mr. Rich. 66. Of one of his critics. 67. State the opinion of Captain Mignan respecting the *Birs Nimrod*. 68. Of Rich on that subject. 69. What reflection must be suggested by this controversy? 70. How far does this chain of events extend? 71. When were the prophecies uttered? 72. What is the rational conclusion? 73. What is stated respecting Providence?

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### CHAPTER III.

#### PROPHECIES CONCERNING TYRE.

1. DESCRIBE the geography of Phenicia. 2. What circumstances are stated as favourable to commerce and navigation? 3. In what respect are the Phenicians compared with the Dutch? 4. What do we learn from Joshua respecting Sidon? 5. What proof of the manufacturing

skill of the Sidonians is given from Homer? 6. In what is it probable that the superiority of the Sidonian garments consisted? 7. What is stated about the Tyrian purple? 8. When was Tyre founded, according to Josephus? 9. When did it attain to pre-eminence? 10. State the site of ancient and modern Tyre. 11. Give the name of ancient Tyre and state the circumference of both. 12. What excites our admiration? 13. Enumerate the products of Tyrian industry. 14. What did the Tyrians import from Arabia Felix? 15. What from Sheba and Raamah? 16. From Dedan and distant lands? 17. From Syria? 18. With what Egyptian cities did the Tyrians trade? 19. By whom and for what purpose were Baalbec and Tadmor founded? 20. From what points and whither did the Phenicians extend their commercial intercourse? 21. With what countries did they trade to the north? 22. What is stated respecting the *Ægean* and the *Mediterranean*? 22. Where is *Tartessus* situated, and through what straits did they arrive at it? 24. State the passage in which the trade of *Tarshish* is described. 25. What did they import from the *Scilly* islands and the *Baltic*. 26. By what motives were the Phenicians actuated in the establishment of colonies? 27. What islands did they colonize in the *Ægean*? 28. In the *Mediterranean*? 29. What city on the coast of *Spain*? 30. On the north coast of *Africa*? 31. What is stated respecting *Carthage*? 32. In the understanding of what will this brief outline assist us? 33. In what language does *Isaiah* describe Tyre? 34. State the enumeration of its subjects or auxiliaries from *Ezekiel*. 35. State the passage in which pride and ostentation are attributed to the Tyrians. 36. Why were punishments denounced against the Tyrians? 37. What

crime does the prophet Joel charge upon them, and in what language? 38. Give instances showing that a treaty of amity existed between Hiram and Solomon. 39. In what language does Amos allude to it? 40. What other cause of divine indignation is added from Ezekiel? 41. Cite the passage from Ezekiel in which Nebuchadnezzar is predicted as an avenger. 42. What do we learn from Phenician historians? 43. What does Isaiah foretel? 44. What does Ezekiel predict? 45. Show its fulfilment from the historians? 46. What do we further learn from profane historians? 47. State the historical description of Ezekiel. 48. State the prophecy respecting the restoration of Tyre. 49. When did Tyre probably regain its independence? 50. Where were the ancient and modern Tyre respectively built? 51. What prophetic exclamation and denunciation are illustrated? 52. For what purpose did Alexander employ the ruins of old Tyre? 53. What prophecy was fulfilled? 54. Give instances of Alexander's severe treatment of the Tyrians. 55. Show that this treatment had been the subject of prophecy. 56. Cite the prophecy which foretels that Tyre should be inhabited merely by fishermen. 57. When did Tyre reach its zenith? 58. What is stated respecting Alexander's capture of the city? 59. Respecting the foundation of Alexandria? 60. Enumerate the changes in the political condition of Tyre till the year 639, A. D. 61. What took place in that year? 62. In the year 1124, A. D.? 63. In the year 1189, A. D.? 64. Into whose hands did Tyre pass from the Mamelukes? 65. What remark is made about Turkish oppression? 66. Describe Tyre in the zenith of her greatness. 67. What remarks are made by Maundrell?



## CHAPTER IV.

## PROPHECIES RESPECTING THE ARABS.

1. DESCRIBE the situation and form of Arabia. 2. Washed by what seas? 3. State its length and breadth, and from what points reckoned. 4. Give the names of its three divisions. 5. Describe the country. 6. The climate. 7. Distinguish the *Monsoon* from the *Simoom*. 8. State the effect of the *Simoom*. 9. Which provinces may be considered as exceptions? 10. Describe them. 11. From whom are the Arabs descended, and by what rite is the tradition confirmed? 12. What was Sarah provoked to do, and why? 13. State the predictions delivered to Hagar respecting Ishmael. 14. Respecting his character. 16. In what respect are the Arabs compared to the ancient Scythians and the modern Tartars? 16. Explain the appellations *Scenitæ* and *Bedouins*. 17. What do they disdain, and why? 18. Describe their roving character. 19. What prediction does this confirm? 20. What do we learn from historians and travellers, and what does this confirm? 21. Describe the armour of the Bedouins. 22. What appellation is mentioned, and what is stated respecting it? 23. State the source of their hospitality and confirm the remark. 24. When and why mounted on camels? 25. Upon what does the Arab rely? 26. To what have the merchants recourse, and why? 27. What caravan is specified? 28. Whence does the caravan start? And state its route. 29. By whom headed? 30. How protected? And state the order of march. 31. What passage of Scripture does this

statement confirm? 32. Notwithstanding this character, what is nevertheless true? 33. What line did Sesostris draw, and why? 34. With whom did the Arabs co-operate, and why? 35. What statement is cited from Herodotus? 36. What reference is made to Alexander? 37. By whom were the northern provinces invaded, and in what did the invaders not succeed? 38. State the number and issue of the expedition under Ælius Gallus. 39. What other Roman Emperors invaded Arabia? 40. State the extent of the Arab empire under the successors of Mahomet. 41. Against whom did the Arabs protect themselves? 42. In what manner did they effect this? 43. On what prophetic declaration is this a comment? 44. On what points might the evidence of Mr. Stephens be adduced? 45. State his description of the Arab of the desert, from the latter part of the quotation. 46. In what language does he describe his avarice? 47. Give the meaning of Bucksheesh. 48. What is the following extract adduced to prove? 49. What did Mr. Stephens observe in his journey? 50. What had Mehemet Ali attempted? 51. What was the revenge of the Arabs? 52. What expedition is mentioned? 53. State its issue. 54. What treaty was concluded? 55. What provisions did that treaty include?

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## CHAPTER V.

### PROPHECIES RESPECTING EGYPT.

1. STATE the extent of the valley of Egypt. 2. What is stated respecting the Delta? 3. What tract is mentioned?

4. State its length. 5. State the width, and between what points. 6. What is the Scripture name of Egypt? 7. What etymology is given and how supported? 8. Under what other title does it occur? 9. Into what three parts was it anciently divided? 10. Why called *Thebaid* and *Heptanomy*? 11. By whom was Egypt inhabited at an early period? 12. State their conduct. 13. What explanation is derived? 14. Under whose dominion did Egypt attain the zenith of its greatness? 15. Describe the condition of her territory. 16. How was the country divided? 17. State its population. 18. Into how many orders was the population divided? 19. Describe the first order. 20. The second. 21. The third. 22. The fourth. 23. What remark had been already made? 24. To what does the connexion of the Jews and Egyptians ascend? 25. How long were the Israelites in servitude? 26. State the character of that servitude. 27. In what manner was it terminated? 28. What is nevertheless true? 29. What denunciations of the prophets are mentioned? 30. What subjugation is predicted, and by whom? 31. Why was the conquest of Egypt promised, and to whom? 32. State the words of the prophet. 33. What might be gathered from ancient historians? 34. State the testimony of Josephus? 35. Give the names of the Egyptian king referred to. 36. What do we learn from ancient historians? 37. Of what prophecy was this an exact fulfilment? 38. What is further declared by the prophet? 39. What difficulty is mentioned? 40. What is highly probable? 41. What did Cambyes effect? 42. What difficulty is stated? 43. What is probable, and why? 44. Cite the prophecy of Isaiah. 45. Of Ezekiel. 46. What difficulty is mentioned? 47. What is certain? 48. State the con-

cunning testimony of all historians. 49. What did the superstitious consider the most grievous? 50. What was dictated by a similar spirit of vengeance? 51. State the result of the attempt. 52. What prophecy of Isaiah was fulfilled? 53. What other events does the prediction embrace? 54. What does Ezekiel foretell? 55. State the purpose of the second quotation. 56. What will be shown by a brief historical review? 57. What may be inferred from the passage of Megasthenes? 58. State his testimony. 59. What reference is mentioned, and what does it imply? 60. What arrangements may this settlement include? 61. What is stated about the condition of Egypt during the interval between the Babylonian and Persian empires? 62. What account of Herodotus is alluded to? 63. What conclusion might be drawn from this account? 64. What need not be denied? 65. Give instances. 66. State the general issue of these rebellions. 67. When did Egypt experience another change? 68. What took place after the death of Alexander? 69. What were assigned to Ptolemy Lagus? 70. What did Ptolemy Lagus achieve? 71. To what was Egypt indebted for its scientific fame and commercial greatness? 72. What took place after the fall of Carthage? 73. How did the Romans first interfere? 74. When did their influence become supreme? 75. What is stated in reference to the death of Cleopatra? 76. What took place from that period? 77. How long did Egypt continue under the dominion of the Romans? 78. Describe the new race of conquerors. 79. Who was their leader? 80. How designated? 81. What is the *Koran*? 82. What took place in the reign of the Caliph Omar? 83. What calamity occurred during this invasion? 84. State the result of this

invasion. 85. What took place upon the termination of the Saracen dominion? 86. When did the Mamelukes take their rise? 87. Describe the circumstances under which this race originated. 88. What took place in the year 1250 A.D.? 89. Describe the effect of this revolution. 90. State the remark of an Arabic author. 91. State the commencement, duration, and termination of the Saracen dominion. 92. By whom was the dynasty of the Mamelukes dissolved? 93. State the events of this dissolution. 94. What was the general result? 95. How is Egypt now governed? 96. What appeared probable? 97. What was the result of the battle of Damascus? 98. What might have been the result of the battle of Koniah? 99. How was this prevented? 100. What was the purport of the treaty of July 1840? 101. How was it carried into effect? 102. When was the Pacha obliged to yield? 103. What were the conditions imposed? 104. What observation is made by a modern traveller? 105. Who have ruled in succession over Egypt? 106. What is its present condition? 107. What prophecy is confirmed by this?

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## CHAPTER VI.

### PROPHECIES RESPECTING THE JEWS.

1. To what is the present chapter devoted? 2. What year of Nebuchadnezzar corresponds to the fourth year of Jehoiakim? 3. What was predicted? 4. Give the passage which predicts the duration. 5. From what year is the

computation made? 6. When will the period of seventy years terminate? 7. Who were affected by this restoration? 8. State the passage which predicts the dissolution of the ten tribes of Israel. 9. When was the prophecy delivered? 10. To what period and through what reigns will the term of sixty-five years bring us? 11. What took place in this year? 12. Cite the passage of Scripture. 13. What need not be asserted? 14. What is nevertheless certain? 15. To what may the political destruction of the ten tribes be traced? 16. What was rendered necessary by the promise of the Messiah to the ten tribes of Judah? 17. What subjects are next adverted to? 18. What does Moses predict? Where and why? 19. Cite the passage respecting the "nation from afar." 20. Of whom was this prediction true? 21. Why may it be applied more particularly to the Romans? 22. How are they further described? 23. Prove from Scripture that it was applicable to the Chaldeans. 24. Show from Josephus that it was applicable to the Romans. 25. How was Jerusalem fortified? 26. Enumerate the various kings and generals by whom it was successively taken. 27. What does Moses predict as the consequence of the siege? 28. As the consequence of famine? 29. What do we learn from Josephus? 30. What did Moses predict in reference to the extremity of the famine? 31. When was this prediction fulfilled? 32. What does our Saviour predict? 33. What would be an easy task? 34. What was predicted by our Saviour in reference to the temple? 35. What is stated as well known? 36. Of what does Josephus inform us? 37. What do we learn from Eusebius, &c.? 38. Of what prophecy was that a fulfilment? 39. What did Moses predict in reference to the diminution of the Jews?



40. State the computation of Josephus. 41. State the number of the captives. 42. What was the fate of those captives? 43. When did the Jews experience a similar treatment? 44. What is further predicted by Moses? 45. When was it fulfilled, and when was its fulfilment most striking? 46. State the prohibition of Adrian. 47. What might easily be shown from the testimony of historians and travellers? 48. When was Jerusalem taken by the Persians? 49. To whom did it afterwards fall a prey? 50. What took place after a lapse of 400 years? 51. To whom did it pass from the Turks? 52. From the Egyptians? 53. From the Franks? 54. What took place at a later period? 55. How long did it remain in their possession? 56. Into whose hands did it ultimately fall? 57. What was predicted respecting the dispersion of the Jews? 58. What fact cannot be disputed? 59. What has been the result, notwithstanding this universal diffusion? 60. What is contrary to human experience? 61. What do not recommend the Jews to the favourable notice of mankind? 62. Of what prophecy is this preservation a fulfilment? 63. What are we told respecting the persecutions of the Jews? 64. What have been the portion of this unfortunate people? 65. How do mankind seem to have persecuted the Jews? 66. For what might reference be made to the dark pages of history? 67. What may an intelligent observer still remark? 68. State what had been observed in various countries by a modern traveller. 69. What expectation still prevails among the Jews? 70. Why do they not perceive the true meaning of the prophets. 71. What is stated as the cause of all their sufferings?



# PROPER NAMES CAREFULLY ACCENTED.

Ae'-lius.	Gada'-tes.	Pal'-myra.
Aege'-an.	Gasperi'-ni.	Persep'-olis.
Alexandri'-a.	<i>Gaspere'-ne</i>	Pelu'-sium.
Ama'-sis.	Gob'-ryas.	Phenic'-ia.
Antig'-onus.		Phryg'-ians.
Anti'-ochus.	Had'-ramaut.	Ptol'-emy.
Ar'-aby.	Had'-rian.	
Ar'-adus.	Heliop'-olis.	Ra'-amah.
Ar'-baces.	Heracli'-us.	Rab'-shakeh.
Arme'-nia.	Herod'-otus.	Roxa'-na.
Assou'-an.	Hezeki'-ah.	
Assyr'-ia.	Hol'-agou.	Sal'-adin.
	Hyrca'-nians.	Sar'-acens.
Ba'belman'del.		Sardanapa'-lus.
Bab'-ylon.	Isai'-ah.	Sardin'-ia.
Babylo'-nia.	Ish'-mael.	Seleuci'-a.
Balear'-ic.	Is'-rael.	Seleu'-cidæ.
Basso'-ra.		Seleu'-cus.
Bedou'-ins.	Jehoi'-akim.	Semi'-ramis.
Bel'-esis.	Jose'-phus.	Sennach'-erib, or
Beth'-el.	Ju'-piter.	Sennache'-rib.
Bos'-phorus.		Sepharva'-im.
Byb'-lus.	Koni'-ah.	Sesos'-tris.
		Seve'-rus.
Cappado'-cians.	Leb'-anon.	Shalmanas'-sur.
Camby'-ses.	Lib'-ya.	Shish'-ak.
Chalde'-a.	Lyd'-ians.	Sic'-ulus.
Cleop'-atra.		Sido'-nians.
Ctes'-iphon.	Mahom'-et.	Sinaï.
Cy'-rus.	Mam'-elukes.	So'-cius.
Cy'-prus.	Me'-dia.	Susia'-na.
	Mesopota'-mia.	Sye'-ne.
Dari'-us.	Mitz'-raim.	Syr'-ia.
Deuteron'-omy.	Mne'-mon.	
Diodo'-rus.	Mujel'-ibé.	Tam'-erlane.
		Tartes'-sus.
Ecbat'-ana.	Nebuchadnezz'-zar.	Tig'lath-pul-as'sur.
Eleu'-therus.	Nin'-eveh.	Ti'-gris.
Epiph'-anes.	Noth'-us.	Togar'-mah.
E'sarhad'-don.		Tyr'-ians.
Euphra'-tes.	Ot'-tomans.	
Euse'-bius.		Xen'-ophon.
	Palæ'-tyros.	

*By the same Author.*

I.

THE APOSTOLICAL CATECHISM,

OR

A BRIEF SUMMARY

OF THE

ARGUMENTS IN SUPPORT OF THE ESTABLISHED  
CHURCH.

II.

A LETTER

TO

THE REV. DR. D'OYLY, D.D. F.R.S.

RECTOR OF LAMBETH,

SUGGESTING

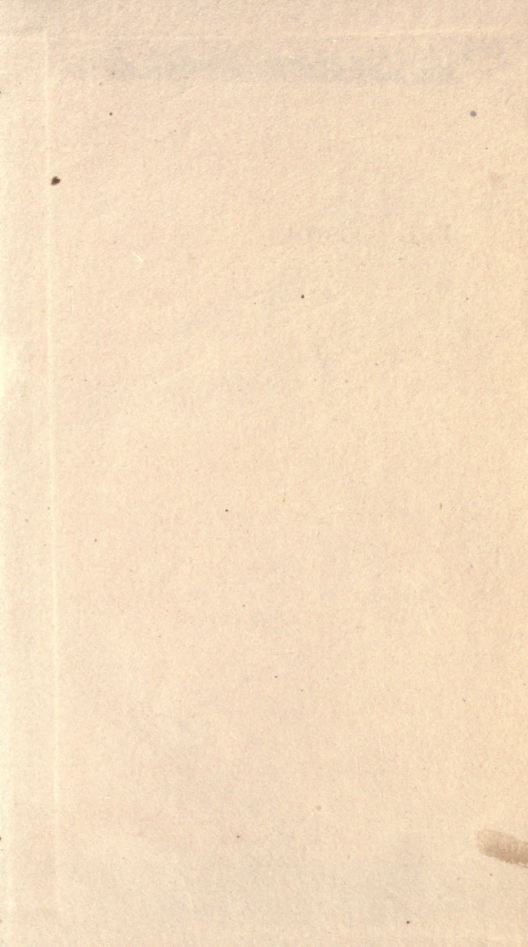
A SLIGHT EXTENSION OF THE ECCLESIASTICAL  
ESTABLISHMENT.

III.

WESLEYAN METHODISM

CONSIDERED IN

RELATION TO THE CHURCH.



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